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AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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THE MAJESTY OF THE CREATOR.

"Great is our God, and of great power."—Psalms.

The Lord is still his people's trust;
Jehovah! he alone is great;
Beneath him empires sink in dust,
And princes yield their idle state.

The Lord is great! On every hand
Heaven rings with triumph and acclaim,
And earth, redeemed, in every land
Exalts the universal Name.

On chords by the Creator strung,
The storm's rude hand an anthem plays;
And the green forests throb with song,
And tremble with spontaneous praise.

The rolling floods, and all that go
Through their lone depths, hoarse tribute
bring;
And mountains, from their peaks of snow,
Their awful songs of thunder sing.

'Mid starry clusters of the skies,
Or brightening suns, or twilights dim,—
Where'er we turn our wondering eyes,—
We something find to speak of him.

The simplest flower its magic feels,
Where'er his quick'ning life is poured:
And every flaming orb reveals
The glory of its sovereign Lord.
—Rev. Arthur Lockhart.

General Articles.

THE REJECTED ORDINANCE.

BY ELD. W. H. LITTLEJOHN.

(Concluded.)

PASSING now from the region of debate concerning the nature and object of the transaction described in the thirteenth chapter of John, where is introduced that most comprehensible humiliation on the part of our Lord, as brought to view in the washing by him of the disciples' feet, we proceed to consider the bearing of this transaction upon the matter of Christian duty subsequently to that time.

Evidently the persons in question appreciated but imperfectly the significance of the scene in which they were actors. Christ realized this, and therefore he said, "What do thou knowest not now, but thou shalt know hereafter."

From this it is fairly deducible that what was done was of such a nature that its influence and effects would be felt subsequently. Everything connected with that extraordinary transaction was of a character to make the most profound impression, and to provoke reflection and study into its design.

Nor was this reflection and study to prove fruitless. Ye shall know hereafter, said the Saviour. We think that promise has already been fulfilled; and, as we have argued thus far in this article, that the Lord made it too clear to admit of doubt that what he did was designed to create an institution for the use and benefit of those who should come after him. That this was so as it regards the twelve, we have the authority of his own words for believing. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." These declarations are explicit. With what Christ had outwardly done, they were well acquainted. Now, he enjoined, go, and do likewise to one another. No ingenuity in construction can evade the obvious and natural conclusion from these words that the ordi-

nance originated was not to perish with its institution. The apostles were not to be satisfied with simply contemplating the nature of the work which Christ had done for them, but they were strictly commanded to do to each other the very thing which he had done to them. No duty ever devolved upon them which was enforced by a clearer statement of obligation. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet," said the Saviour. It was just as certain, therefore, that they were to imitate his example as it was that the work in question had been performed by him upon them. That this work, however, had been actually done, there was, with them, no room for doubt. They had both seen and experienced it. This being the case, there was no room left them for debate; what they had seen performed, they were as certain that it was their duty to repeat as they were that they had ever witnessed it at all.

The final declaration of Christ, also, emphasized that which his positive command had embodied. He did not say to them, Happy are ye because ye have witnessed these things; but his declaration was: "If ye know these things, happy are ye if ye do them;" i. e., action, and not knowledge simply, was the important thing. The blessing which was to be secured to them was not to come alone through the channel of acquaintance with what the Lord had accomplished upon their persons, but through that of doing to each other what he had done to them. With the lapse of time, the scene which they had witnessed in that upper chamber would gradually have faded from their memory. It needed to be commemorated in order that the benefits to be derived from it might be lasting in their character. By each one of the twelve, as he should participate personally in imitating and perpetuating the occurrences of that night, would all the advantages be realized and enjoyed in their fullness. At each recurrence of the solemn celebration, the individual actors would have most vividly portrayed anew before their minds the great condescension of the Master, and thereby they would individually receive a blessing which might properly be represented as rendering them "happy" indeed.

Thus much for the duty of the apostles. Further space need not be devoted to its consideration; for if the Lord failed to make it manifest, then language has lost its force, and can no longer be relied upon as a medium through which to enjoin obligation.

Passing, therefore, from the apostolic twelve, we inquire whether Christians generally are not in duty bound to obey the same injunction which the Saviour directed to those who were honored with a position nearest his person.

As it regards this question also, we think there is little room for doubt.

First, because, as all will admit, the Saviour selected the twelve as a sort of miniature church, through which, for the purpose of convenience, he conveyed his will and his commands to those then living, outside of the apostles, and to those who should follow them in subsequent ages. Through them has come to us nearly all of the instruction which fell from his lips for our benefit. On one occasion he said to them, "What I say unto you I say unto all, Watch."

Again, on the very evening on which the ordinance of feet-washing was created, there sprang into existence another sacrament of equal importance, which is at the present time universally celebrated. We have reference to the Lord's supper. The circumstances attending the origin of both were nearly identical. They came into existence the same evening, in the same room, were administered to the same persons, and were enjoined by the same Lord.

If there be any difference as it regards

the obligation of either, that difference is in favor of the more unpopular ordinance; for it was of this that the Lord said to Peter, that, unless he submitted to it, he should have no part with him. Also it was of this that he said, "Ye ought to wash one another's feet." Whereas, he simply remarked of the other, "As oft as ye do this, do it in remembrance of me." These facts being true, the same logic which would prove the perpetuity of the Lord's supper—which was at the outset celebrated by Christ and the apostles alone—would also perpetuate the ordinance of feet-washing; and, therefore, as Christians generally acknowledge that it is their duty to observe the former, they should either concede that they have been mistaken in that, or else admit that consistency demands that the latter be regarded as equally binding.

Secondly, we conclude that Christians in our time are as much in duty bound to participate in the ordinance of feet-washing as were the apostles; because, reasoning from a general stand-point, we are as much interested as they were in the principle which the ordinance was created to illustrate. That principle was the duty of humility as enforced by the example of Christ. Said he: "The servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them;" i. e., if I your Lord and Master; I by whom and for whom all things were made are made; I who am the only begotten Son of the Father, have so far humiliated myself that I have been willing to kneel before you, and in the bathing of your feet have performed the service of a servant and a menial, surely you, who are in common but servants to me, ought to be willing so far to humble yourselves as to do unto one another that which I have done unto you.

What a sublime lesson. The King of glory so destitute of pride and exaltation that he could even wash the feet of sinful, erring man.

How important that this lesson should be learned by all.

With what overwhelming force is taught by it the brotherhood of mankind, the wickedness of pride, and the propriety that each should minister to the other.

In no other way could this lesson have been imparted so successfully.

But were the apostles the only ones who needed its instructions?

Were they less fraternal, more proud, or more unwilling to minister to one another than we are?

Beyond all question, at the time under consideration they were vastly more humble than the average Christian at the present hour.

This being true, however, the conclusion is unavoidable that if they needed the ordinance, we need it in a ratio greater by tenfold.

By parity of reasoning, therefore, it was designed for us, because Christ well understood what our situation would be, and the presumption is, that, having done what he did to meet the needs of one class, he perpetuated the duty of exemplifying the transactions of that hour, in order to meet the greater necessities of those of us who were to come after.

Were we to pass from the discussion of general principles in their bearing upon the issue before us to the question as to whether the New Testament throws any further light upon the matter of the perpetuity of the ordinance save that which is found in the command of Christ, we should enter a field not wholly destitute of the confirmatory proofs which we seek.

The apostle Paul, in addressing Timothy respecting the propriety of supporting certain widows by the charity of the church, commends one class as being worthy of maintenance at their hands. Guarding with jealous care the fruits of the liberality of his brethren, and being unwilling

that they should be consumed by any except those of the most undoubted merit, he writes as follows: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5:9, 10.

In this passage the obvious allusion is to one who, possessing those other Christian graces necessary to the development of a symmetrical character, was also one whose humility and sincerity had been proved by the high test of a willingness to carry out the behest of the Saviour brought to view in the words, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

Such was the nature of the obligation imposed by this precept, and such was the mind which its fulfillment betokened, that Paul felt that he would be perfectly safe in recommending the individual possessing it as worthy of material aid. He well knew that the dishonest, the insincere, and the hypocritical would be very slow to carry out an ordinance which had in it so large a demand upon the graces of meekness and ingenuousness.

Reasoning from this stand-point, therefore, we reach two conclusions. In the first place, it becomes clear that the apostle placed a very high estimate on obedience to that institution which the Lord inaugurated on the eve of his departure from this world, in order to commemorate that lowliness of heart which enabled him to perform the most menial offices for the benefit of others. In the second place, it is evident in the side-light thus thrown upon the subject, that in the year of our Lord sixty-five,—thirty odd years this side of the passover supper,—Christians were still celebrating with great solemnity the event which took place in that chamber at Jerusalem in which the Lord, in the attitude of a servant, condescended to wash with his own hands, and to wipe with the towel with which he was girded, the feet of his attendant disciples.*

But, if this be true, we have again reached, through the practice of the church, the same decision at which we had arrived by inductive argument. That is, we are brought once more to the conclusion that the sacrament of feet-washing is still binding upon all, since we find it in use among the churches thirty odd years this side of the boundary line of this dispensation; for since that period, all will admit our relation to that subject has been in nowise affected by any change of doctrine or duty.

If we had found no trace of the practice in the meager record of current events which the New Testament brings to view, that would in nowise invalidate the necessity of performing an office which rests squarely on a positive command. But, having the command, and then finding a usage approved by the highest authority known to the church, which harmonizes perfectly with our interpretation of the law, the question of the necessity of our obedience to the same is not only emphasized, but also settled beyond dispute.

Thus, reader, we have canvassed this subject as fully as the circumstances of the case seem to require.

By the positive precept of Christ, by numerous inferential arguments so strong as to amount to actual demonstration, and by the practice of the first generation of

* The following from Kitto's Cyclopedia will serve to show the reader the facts in regard to the historic evidences respecting the continuance in the early church, for centuries, of the celebration of the action on the part of Christ which is passing in review before us:—

"Feet-washing (*pedilavium*) became, as might be expected, a part of the observances practiced in the early Christian Church. The real significance, however, was soon forgotten, or overloaded by superstitious feelings and mere outward practices. Traces of the practice abound in ecclesiastical history, and remnants of the abuse are still to be found in the Romish Church. The reader who wishes to see an outline of these may consult Seigel, *Handbuch der eh. Alterthümer*, ii. 156, seq."

Christians, there has been brought home to your door an obligation which, although heretofore not understood by you, has now become plain and unmistakable.

It only remains, therefore, to inquire, What disposition will you make of this matter?

Returning to the point whence we started, how does your heart appear to you, when upon it is thrown the flood of this new light?

Do you discover in it any disposition to evade the requirements of the situation, or to shrink from them.

Is the consecration as complete, after all, as you had hoped it was?

Or is God bringing you now to a point where you can discover your own lack, and where, if obedient to him, you will be able to attain to a deeper experience than you have ever reached before?

I beg of you to move cautiously over this ground, for here are quagmires and quicksands which have swallowed up many an unwary traveler.

Be not deceived. It is not a matter of indifference whether or not we walk in the light. As it was of old, so it is now. He that refuses to do this, sooner or later will grope his way in moral darkness. "While ye have light, believe in the light [said the Saviour], that ye may be the children of light." In these words are brought to view, as existing within the individual himself, the power to believe or disbelieve the truth. If we are honest in heart, we may "know of the doctrine." The danger is that where knowledge brings with it unpleasant duty, we may deceive ourselves by requiring more testimony than the case demands. Where no additional responsibility is incurred, and where the matter is one of sentiment rather than of practice, we reach conclusions with comparative ease. The instance before us, however, is not of this sort. The thing required furnishes us with something to *do*, as well as something to *believe*. Experience has shown that the dangers of the situation lie in the direction of an unwillingness to perform the act required. For some reason, there is in the minds of many persons a repugnance to carrying out the practical features of the sacrament under discussion which is exceedingly strong. That this should be so with the natural heart, it is not difficult to comprehend. Not so, however, with professing Christians, who claim to have mortified the flesh. The former, being unregenerate, have never learned to humble themselves; but the latter are but poor scholars in the school of Christ unless they have learned the absolute necessity of self-abasement.

So far as the action of washing the feet of a brother is concerned, it is true that when performed in the manner in question it is a work which is humiliating in its nature; but does this really render it objectionable? It seems to us that this is very far from being the case. If in any way the humiliation involved dishonor, the situation would be different. This cannot be, however, since Christ himself gave us the example, and he never would have done anything that was wrong in the abstract. Where, then, does the cross enter? Manifestly in the tacit confession involved in the action which we put forth. In washing the feet of another, we virtually say to him, "My brother, I am willing, for Christ's sake, not only to regard you as fully my equal, but also to sustain to you the relation of an abject servant to his superior." If there be pride in the heart, this will be an unpleasant task. If you be a rich man, and that brother a poor man, again the deed will greatly mortify the flesh. If you be learned, and he be unlearned, the situation will be trying. Nevertheless, if the true spirit of the gospel be in our hearts, these difficulties will vanish like the dew before the rising sun. Paul declared that there was a saying that was worthy of all acceptance; *i. e.*, "Christ Jesus came into the world to save sinners, of whom *I am chief*." Again it is said, Let the rich rejoice that he is made low. Jas. 1:10. And once more: "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Rom. 12:16.

In fine, the Scriptures abound everywhere in declarations to the effect that we ought to be willing to humble ourselves at all times, regarding others as better than ourselves.

By one who understands his own heart, this will not be looked upon as a difficult and unreasonable requirement; since, being acquainted with his own sins and ignorant of those of his neighbor, and feeling that there is no defense for his past course, he will naturally come to view those around

him as really more deserving of the divine clemency than himself. To him it will be rather a pleasure than a burden to perform any action which shall in any way develop in himself a spirit of contrition, and furnish to others proof of his lowliness of mind. But convince him that Christ has gone before and set an example which he is expected to follow, and he will not stop to debate the question whether in any way he may be doing those things which by the more haughty in spirit may be regarded as a violation of the proprieties of cultured life. With him sentimentalism is past, and the struggle for life has become so real and all-absorbing that mere conventionalisms have lost their power to separate him from Christ. With him, the popular whim which attaches a taint of degradation to the person who is religiously employed in the washing of feet, will have little or no weight. Discriminating between solid argument and mere sophistry, he will discover that the washing in question is not for the removal of the filth of the flesh, but as a type which has a reflex influence by calling attention to what the Saviour has done in his own person; thereby developing in the disciple that grace which would make him compare in lowliness of heart with his great exemplar.

All the unpleasant associations in the minds of the prejudiced against the ordinance as being one to be employed merely for the purposes of physical cleanliness, will be removed when he learns that all who participate in it, following the example of Peter, have previously purified the person for the occasion by the employment of the requisite ablution.

Those objections, also, which arise in the mind of many because of the mistaken notion that the ordinance is entered upon by the sexes promiscuously, will be dispelled when he ascertains that everything is done decently and in order, the males administering the ordinance to males, and females to females, under circumstances calculated to secure the strictest propriety in all particulars.

In fine, he will instantly perceive that all of the arguments which are brought to bear upon the subject by those who object to the suitable commemoration of one of the most striking events in the life of Christ, fall so far short of accomplishing the end desired, and are so radically defective in their nature and construction, that they serve to establish, rather than to undermine, his new convictions. They will appear to him like the most tenuous cobwebs stretched across the pathway of truth, hardly tangible enough to be felt, and destined to be swept away by the advancing foot of the first passer by. All of them will be found to have their origin in a mistaken conception of the facts, or in a disposition to evade a duty by an unwitting appeal to prejudices altogether unworthy of a Christian man. To all of them he will make but the one answer: the command and the example of the Son of God are with me authority of too high a nature to be set at naught by a logic sadly defective in its character, or by a caprice, which, if it would reflect on the ordinance at all, would also reflect on Him by whom it was created.

The more he shall consider the matter of the sacrament, and the important lesson which it teaches, the more profound will be his assurance that it meets us in our fallen natures right where we are, and where we most need help.

Should it ever be his fortune to enter the room where the humble followers of Jesus, acting upon the instructions of the Master, are practically illustrating the value of the institution which originated with him, he will appreciate, as never before, the power of the dramatic in religion. As with streaming eyes and hearts that are bowed down with a solemn sense of the work in which they are engaged, one after another girds himself with the towel, and, in imitation of the Lord, kneels to administer the ordinance to a brother, he will be overwhelmed as never before with a sense of the condescension of Him whose glory filled the heavens, and yet who, laying it all aside, clothed himself with a form of flesh and actually performed the office of a servant to servants. While his eye runs over the emblems now upon the table, of the Lord's broken body and shed blood, as well as the visible appliances connected with the ordinance of condescension, the scene enacted in that upper room at Jerusalem eighteen hundred years ago will be revived before his fancy with a vividness and power which mere words could never impart. With a grateful heart, and an almost crushing sense of his own unworthi-

ness, he will thank God for the perpetuity of an emblematic scene which overwhelms him with a deeper sense of the self-abnegation of the Master than ever had taken possession of his mind before.

May God grant, candid reader, that your experience may prove to be of the kind spoken of above, and that—putting aside, as unworthy of a moment's thought, all suggestions which are dictated by the fear of man or the love of applause—you may walk in the light which now shines upon your pathway, content to know that this light comes from Heaven, and that the path which it illuminates will lead you to a deeper experience in the things of God, and to a more profound sense of your own unworthiness and of his goodness.

Suffer no false issue to be presented before your mind. Remember that the question resolves itself simply into this: When the Lord said, "Ye ought to wash one another's feet," did he mean to be understood as saying *ye ought not* to wash one another's feet? Or did his words accurately express the thought that was in his mind?

If you shall decide that the first position would dishonor the Master by reflecting upon his ability to employ language that was calculated to convey correctly the lesson which he designed to teach, then your duty will be plain. Then those other words, so searching and so just,—if ye love me keep my commandments" (John 15:15),—will furnish you with a key to duty which will unlock every problem relating to the course you ought to pursue in the future.

THE FATHERS—TRADITION.

THE early fathers are universally appealed to at the present time to support the tottering Sunday institution when the weapons of divine truth are turned against it. Failing to find in the word of God any divine authority for Sunday-keeping, its advocates hide behind tradition; and with a great flourish of trumpets, they hold up the fathers as the great ultimatum to settle minds troubled with doubts, and to decide all these controverted subjects.

While the Jews were zealously regarding the traditions of the elders, they forgot their obligation to God and made void the commandments of the Most High. Their worship was in vain, because they taught for doctrines the commandments of men. Matt. 15:2-9.

The traditions that have their origin with the inspired apostles and prophets of God we are told to hold in sacred reverence. 2 Thess. 2:15; 1 Cor. 11:2 (margin); 2 Thess. 3:6. But of those which are not traceable to this divine source, we are solemnly admonished to beware, Col. 2:8; and there are now no traditions which can be traced to that source.

The Roman Catholic Church finds tradition a necessity. Its life depends upon it. In this the Catholics are consistent, since they declare that the decrees of their councils, and the testimonies of all the fathers of the church, are of equal authority with the Bible. The Protestants, say they, are inconsistent; for while they cry, "The Bible, and the Bible alone," they will adopt and practice that for which there is no scriptural authority; that which can be known only by their traditions.

In the Catechism of the Christian Religion are these questions:—

"*Ques.* Is the authority of tradition equal to that of Scripture?"

"*Ans.* It is God who speaks in both cases, and of course the authority of the former is equal to that of the latter.

"*Q.* Is tradition necessary?"

"*A.* Its necessity is evident from Scripture, evident from the testimony of all the fathers of the church, and even from the practice of those who reject it. Protestants, who reject tradition, baptize infants, and administer this sacrament by infusion, they keep the first day of the week, they work on the seventh day. The English Church observes festivals. Now the Scripture does not order any of these things; they all rest on tradition. Protestants eat blood and strangled meat, though it is expressly forbidden by Scripture. They do not wash one another's feet, though it is expressly commanded in the same divine book; and yet, that it is lawful to do the former and neglect the latter, can be known only from tradition."

If the testimony of the fathers will support the Sunday institution, it can also be arrayed on the side of other doctrines which Protestants ignore and treat as heretical; so that if one is proved to be of divine origin because the fathers say so, the others are also divine.

Ignatius, Irenæus, Justin Martyr, Chrysostom, Tertullian, Augustine, and other saints of the early church, are brought to the witness stand to testify concerning the early observance of the first day as the Christian Sabbath, or Lord's day. The Protestant world having searched for some divine authority for this practice and failed to find it in the Bible, has really adopted St. Augustine's rule: When any doctrine or practice of the church cannot be traced to its origin, and no time can be pointed out when it commenced, *it is, therefore, it must be, grounded on apostolic tradition.*

In the Catholic Christian Instructed I find the following questions and answers by these venerable fathers:—

"THE POPE.

"*Q.* How do you prove that the pope, or bishop of Rome, is the successor of St. Peter?"

"*A.* 1. Because the church never acknowledged any other for her chief pastor. 2. From the current sense of the holy fathers and councils that have acknowledged the supremacy in the See of Rome and her bishops. See St. Ignatius, Epistle to the Romans; St. Irenæus, l. 3, c. 3. [St. Cyprian, St. Optatus, and St. Jerome are also quoted.]

"PRAYERS FOR THE DEAD.

"*Q.* How prove you that the practice of praying for the dead is as ancient as Christianity?"

"*A.* From Tertullian in his book of the Soldier's Crown, chap. 3, where he reckons the oblations for the dead upon their anniversary days amongst the immemorial traditions observed by all Christians. See also St. Cyprian, Epistle 66; St. Cyril of Jerusalem; also St. Chrysostom, in his Epistle to the Philippians, tells us, that it was ordained by the apostles that the dead should be commemorated in the sacred mysteries; and St. Augustine says that it was a practice received from the fathers, and observed by the universal church. And it appears from St. Epiphanius that Arius was ranked amongst the heretics by the church in the fourth century, for denying that the prayers of the living did the dead any good.

"PURGATORY.

"*Q.* What grounds have you for purgatory, from perpetual tradition?"

"*A.* Because the Jewish Church long before our Saviour's coming, and the Christian Church from the very beginning, have offered prayers and sacrifice for the repose and relief of the faithful departed, as appears from *innumerable testimonies of the fathers*, and from the most ancient liturgies of all Christian churches and nations; Romans, Greeks, Syrians, Armenians, Nestorians, Egyptians, Ethiopians, Indians, Mosarabes, &c.; which consent, so ancient and universal, of all ages and all nations, before the pretended Reformation, is a most convincing argument that this practice came by tradition from the apostles, and consequently that the belief of a purgatory is an apostolic tradition; for what sense could there be in praying for the repose and relief of the souls of the faithful departed, if there were no middle place, but all went straight to Heaven or hell?"

This is certainly well authenticated, if antiquity and majorities prove a doctrine to be true.

"*Q.* How is it proved that sacrifice can be offered for the souls in purgatory?"

"*A.* By testimony of all the fathers of the church." Tertullian, St. Cyprian, St. Chrysostom, and St. Augustine are quoted. [Here they apply the rule of the latter referred to above.]

"*Q.* Had the ancients these different modes of offering the holy sacrifice?"

"*A.* St. Justin Martyr mentions the order of solemn mass. Tertullian does the same. It is found in the apostolical institutions. The practice of low mass is equally ancient. See Tertullian, St. Cyprian, Eusebius, St. Augustine. See, in a word, *all the fathers of the early and pure ages.*"

These might be extended to an indefinite length. If we take these authorities to prove one doctrine, why not accept all they teach? While so many are ready to ride these old stagers into court, and cry, "The fathers, the fathers," we prefer to stand on the sure foundation occupied by the apostles, and call upon the *grandfathers* of the church, seeking for the "*old paths*," and the "*good way*" in which they walked.

R. M. KILGORE.

INCREASE OF CRIME.

"PERHAPS no age in the Christian era has been so badly cursed with the spirit of compromise as our own. Satan seems to have abandoned the idea of crushing out the church by persecution; he now seeks to court her favor, and thus secure by flattery what he could not gain by force. The most plausible arguments are employed to induce the people of God to give up their positive testimony against popular sins. The arch-enemy has no serious objection to the multiplication of churches, provided he is allowed to dictate the policy on which they are to be run. His mightiest energies are exerted to form a peaceful alliance between the church and the world. If he can succeed in dazzling the church with worldly blandishments, decking her with worldly vanities, and setting her on a chase after worldly pleasures, he is abundantly satisfied.

"Oh, when shall we have in this favored land a revival of religion so radical and scriptural as to cure the churches of their pride and their pleasure-taking propensities? Considerable effort is made every winter, in almost every community, to arouse the people to a sense of their imperiled condition. Special meetings are held, special sermons are preached, and not unfrequently special 'revivalists' are employed to add the weight of their influence in converting sinners from the error of their ways. That some good results from these various efforts we are glad to believe; but the joy of gratitude is too often mingled with sadness, as the spirit of revival seems to be so easily and so soon supplanted by the spirit of revelry. What is the trouble? Can we never get the old gospel plow in deep enough to break up the 'fallow ground'?

Must we continue the yearly process of skimming over the surface, and, as the result, reap more noxious weeds than grain? "There appears to be a set purpose on the part of many members in our churches—and those, too, who strangely assume to be the only 'evangelical' churches in the country—to run these institutions on a worldly-policy basis. They seem willing, if not anxious, to lower the Christian standard to the level of those who are confessedly the enemies of God. A few earnest souls enter their protest against the persistent attempt to form a partnership between Christ and Belial, but their pleadings are either brushed off or ignored, and policy proves to be mightier than piety. The prayer-meeting is too often a dry and poorly attended affair, but the place of festivity rings with the joyous shouts of the interested throng. Something is wrong.

"Satan himself chuckles in triumph when he beholds consecrated temples of worship turned into scenes of feasting, hilarity, gambling, and worldly traffic. More or less of these foolish and piety-killing performances almost invariably accompany church fairs and festivals. But it is not on this account alone that they are to be condemned. They are wrong in principle. God's people are called to a higher and holier work. They are to renounce the world, deny themselves, and be zealous of good works. Real Christians are expected to support the Lord's cause from the love they bear to it, without any necessity for an appeal to the stomach. When the professed followers of God project a splendid spree, of course the fashion-following and pleasure-loving will gladly pay their money to participate in the fun; but the more thoughtful of the unconverted that are enticed to such places, will retire from the scene with the solemn and perhaps ineffaceable impression that Christianity is a humbug! Alas for the cause of Christ when it falls into the hands of such representatives!

"It was long ages ago predicted that in the last days 'perilous times' should come. One indication of such times was to be the fact, that those 'having the form of godliness, but denying the power thereof,' would be 'lovers of pleasures more than lovers of God.' Judged by this test of inspiration, where are we to-day? Instead of the church converting the world, is it not terribly true that the world is converting the church? The moral aspect is truly alarming. It is high time for the church to disavow all allegiance to Belial and to swear eternal fealty to Christ."

This is from the *Bible Banner*. It states a fearful truth which we should lay to heart. May the Lord save Seventh-day Adventists from this trap of the devil.

D. M. CANRIGHT.

Be gentle, be genuine, be generous.

"ALLOW FOR THE CRAWL."

You have often, no doubt, had occasion to note, Though the garment at first seemed certain to please,
That, after some wearing, the sleeve of your coat Tow'rd the shoulder was crawling by easy degrees;
And that's what the clothier, of course, had in mind, When he said to the customer, "Long? Not at all!"
The sleeve is just right—as you'll presently find— In cutting a coat we allow for the crawl!"

The expression was one wholly new to me then; But it set me to thinking how well it applies, Not merely to coats, but to women and men, In matters of life as they daily arise: Consider the shrinkage in human affairs— The promise how great, the performance how small, And, lest disappointment should come unawares, Remember the sleeve, and "allow for the crawl!"

The statesman who asks for your ballot to save Your country, so rashly imperiled to-day, May covet an office and not be a knave, Whatever the fierce Opposition may say; But the "platform" to which he so valiantly clings, By which he proposes to stand or to fall—"Resolutions," remember, are slippery things, And in politics always "allow for the crawl!"

You are deeply in love with the sweetest of girls, Whose presence the light of your happiness brings She looks like a queen in her beautiful curls! Like a seraph she smiles; like a siren she sings! Ah! splendid and vast are the fancies of youth, But down to plain facts they must finally fall; And happy the couple who, finding the truth, In conjugal kindness "allow for the crawl!"

In brief, recollect that in human affairs, In social connections, in travel and trade, In courtship and marriage, in sermons and prayers, Some grains of concession must always be made; In fine, be a prudent though generous man, Unfriendly to none, and veracious with all; Believe in your neighbor as much as you can, But always be sure to "allow for the crawl!"
—John G. Saxe.

SABBATH VS. FIRST-DAY.

Our opponents frequently say of the Sunday, the first day of the week, the day in which our Lord arose from the dead, that it is the seventh day if we but commence to number from Monday. That would be true provided man had the numbering of the days of the week, but God has never accorded him that privilege. God reserved that right to himself, and called upon man to "remember the Sabbath day to keep it holy." Did the ancient prophets forget this? No. Did Christ forget it? No; he said the Sabbath was made for man. Did the apostles forget it? No; for Luke repeatedly tells us where they were and what was done on the "Sabbath day."

These all walked with God, and he measured the time. They remembered the Sabbath as it came around, and they knew too, just what day to call the first day of the week, and recorded events and transactions that transpired upon that day; but they never called it the Sabbath, because the Sabbath always came upon the seventh day.

Then how is it that the popular testimony of to-day is that Sunday is the Sabbath? If Sunday is the Sabbath, it, per consequence, must be the seventh day; and if it is the seventh day, then we make the apostles liars, for they called it the first day, and the day before they called the Sabbath day. If God measures time, and Christ, the apostles, and the prophets all told the truth, then where is the Catholic and Protestant Sabbath? Who is its author? Who has divinely said that the first day is the Sabbath of the Lord thy God? God, Christ, prophets, and apostles are not its authors. Then who but Antichrist is its author? But this makes it an antichristian institution.

A. J. STOVER.

AN ANCIENT LETTER.

I RECENTLY had an opportunity to examine a stained and yellow Catholic manuscript known to be over one hundred years old; and thinking an account of it might interest the readers of the REVIEW, I briefly noted its contents. It purported to be a copy of a letter written by Jesus Christ. The original was said to have been found fifty-three years after the crucifixion, in the following singular manner: A stone, round and large, was discovered near where the cross stood. Upon the stone was engraven, "Blessed is he that shall turn me over." All the people prayed to God that he would make this writing known unto them. In the meantime, a little child came out of the house and turned over the stone, and disclosed a letter bearing the words, "The commandments of Jesus Christ, signed by the angel Gabriel seventy four years after our Saviour's birth." The following extract shows the nature of the letter:—

"Whosoever worketh on the Sabbath day shall be cursed. I command you to go to church and keep the Lord's day holy. I will have that day kept that your sins be forgiven you. You shall not break my commandments, but observe and keep them; write them in your hearts and observe them. You shall finish your labor every Saturday in the afternoon at six o'clock, at which hour the preparation for the Sabbath begins. I advise you to fast five Fridays in every year, in commemoration of the five bloody wounds I received. If you do this, I will bless you. He that hath a copy of this my letter, written with my own hand and spoken with my own mouth, and keepeth it, without publishing it, shall not prosper; but he that publishes it to others shall be blessed. You shall not have any tidings of me but by the Holy Scriptures until the day of Judgment. . . . All goodness, happiness, and prosperity shall be in the house where a copy of this my letter shall be found."

Those who keep Sunday holy, can, from the above, see the fraud and deception practiced by the Catholics in order to effect the change of the Sabbath. Those who observe the seventh day can see how much better the word of the Lord is than the traditions of men.

The "man of sin" has thought to change the law of the Most High; but truth will triumph, and God's true Sabbath will yet be kept in the earth, even when "all flesh shall go up to worship the Lord of hosts."

ELIZA H. MORTON.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON III.

CAIN AND ABEL.

1. What were the names and occupations of Adam's two sons? Gen. 4:2.
2. What offerings did they bring to the Lord? Verses 3, 4.
3. How did God regard the offering of each? Verses 4, 5.
4. What kind of spirit did Cain show when his offering was not accepted?
5. How did the Lord remonstrate with him? Verses 6, 7.
6. To what terrible act did Cain's anger finally lead him?
7. What answer did Cain make when the Lord inquired for Abel?
8. What crime did he thus add to murder?
9. What did God say to him?
10. How did God punish Cain for his wickedness?
11. What was the first reason why God would not accept Cain's offering?—Rem. 1.
12. What was the second reason?
13. Why was not Cain's offering suitable?
14. What do we learn from Heb. 9:22?
15. What does the blood denote?
16. In shedding the blood of the offering, what did the sinner acknowledge?
17. What did the victim offered in sacrifice represent?
18. What did the shedding of his blood represent?
19. What did the one who brought the offering show by that act?
20. Did Cain have faith in Christ, when he brought his offering?
21. Then how must his offering have appeared in the sight of God?
22. What evidence have we that Cain had been taught what to bring, and how to offer it?—Rem. 2.
23. Why did Cain murder his brother?—Rem. 3.

SYNOPSIS.

Adam had two sons; Cain and Abel. Cain, the elder, was a tiller of the ground, but Abel was a keeper of sheep.

They both brought offerings to the Lord. Cain brought of the fruit of the ground, and Abel brought a firstling of the flock. God had respect unto Abel and his offering, but unto Cain he had not respect.

This made Cain very angry. The Lord remonstrated with him, telling him that if he did well, he would be accepted; but Cain was still rebellious, and manifested a spirit of hatred.

One day, when he and Abel were in the field together, they began to talk, and Cain finally became so angry that he killed his brother.

"And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not, am I my brother's keeper?"

And God said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground."

"And now art thou cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

REMARKS.

1. God would not accept Cain's offering for two reasons: 1. It was not suitable, and 2. It was not offered in faith. It was not suitable, since in offering it no

blood was shed, and without the shedding of blood there can be no forgiveness of sins. Heb. 9:22.

The blood denotes the life, Lev. 17:11, and the sinner, in shedding the blood, took the life of the offering, and thereby acknowledged that he himself deserved to die because he had broken God's law. 1 John 3:4; Eze. 18:20.

The victim offered in sacrifice represented Christ, and the shedding of his blood represented the death of Christ on the cross. The one who brought the offering showed, not only that he was guilty, and worthy of death, but that his only hope of pardon was in Christ, the great sacrifice that was to be offered as an atonement for the sins of all who believe on him.

Cain did not have this faith, as we see from Heb. 11:4; so his offering was a mere mockery in the sight of God.

2. Cain must have been taught what to bring for an offering, and how to offer it, or God would not have condemned him. This was plainly intimated when God said to him, "If thou doest well, shalt thou not be accepted?"

3. From 1 John 3:12, we learn that Cain murdered his brother because his own deeds were evil and his brother's righteous.

LESSONS FOR BIBLE CLASSES.

LESSON III.

1. How did Daniel's vision affect his mind? Daniel 7:15.
2. What did he do? Verse 16.
3. What verses contain a record of the interpretation of the vision?
4. Did this interpretation seem to fully satisfy Daniel's mind? Verse 28.
5. When did the Lord give Daniel another vision? Dan. 8:1.
6. Where is this vision recorded?
7. Was the first, or Babylonian kingdom, represented in this vision?
8. Why was it not represented?
9. How were the other three kingdoms represented? Dan. 8:3-12.
10. What kingdom did the ram denote? V. 20.
11. What did the goat represent? V. 21.
12. We have now found the names of how many of the four kingdoms?
13. Name them in their order.
14. What can you say of the origin of the Babylonian kingdom? Gen. 10:10-13.
15. What was it called for many hundred years?
16. What was its capital?
17. What city became the capital when Nineveh was destroyed?
18. When may the kingdom of Babylon proper be said to have begun?
19. How long did this kingdom continue?
20. By whom was it overthrown?—Read the fifth chapter of Daniel.
21. How long did the Medo-Persian kingdom reign supreme?
22. By whom was it overthrown?
23. By what symbol is this great conqueror represented? Dan. 8:5, 21.
24. What is the only universal kingdom that has existed since Grecia?
25. Have we any other proof that the fourth kingdom is Rome?
26. What decree did the Roman emperor Caesar Augustus issue? Luke 2:1.
27. What does this show?

SYNOPSIS.

Daniel was troubled by the vision which he had, and inquired of one standing by in regard to its meaning. The interpretation given him is recorded in Dan. 7:17-27.

This interpretation did not seem to fully satisfy him; for he says, "As for me Daniel, my cogitations much troubled me, and my countenance changed in me." Dan. 7:28. So about two years after this, the Lord gave him another vision, which is recorded in the eighth chapter.

At this time the Babylonian kingdom was soon to pass away, and so it was not represented in the vision; but the other three kingdoms were represented by a ram, a goat, and a horn.

In the explanation of this vision, the angel plainly tells Daniel that the ram denoted Medo-Persia, and the goat Grecia. Verses 20, 21.

We now have the names of the first three of the four great kingdoms,—Babylon, Medo-Persia, and Grecia. It remains to find the name of the fourth.

The Babylonian kingdom had a very ancient origin.—See Gen. 10:10.

For many hundred years it was known as the Assyrian kingdom, and Nineveh, a great city said to be one hundred miles in circumference, was its capital; but Nineveh was finally destroyed, and Babylon became the capital. The Babylonian kingdom proper may be regarded as beginning at this time, about 747 B. C.

This kingdom continued till 538 B. C., when it was overthrown by the Medes and Persians under Cyrus. The Medo-Persian kingdom reigned supreme till overthrown by Alexander the Great, king of Grecia, about 330 years before Christ. This Alexander was represented by the notable horn between the eyes of the goat, Dan. 8:5, 21.

Since the Grecian kingdom there has been but one universal empire, and that was the Roman; so the Roman kingdom must be the fourth kingdom, represented by the legs of the image, and by the great and terrible beast.

Of this there is abundant proof as we shall see. In Luke 2:1, we see that the Roman emperor sent out a decree that all the world should be taxed. This shows that his kingdom was universal.

G. H. BRILL.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }
U. SMITH, } Local Editor.

THE NEW VOLUME.

We enter upon volume fifty-two of the REVIEW AND HERALD, under full motion. Notwithstanding the rapid growth and greatly increased activity in the cause of the third message within a few years past, we see no indications that any of the work has been spasmodic or impulsive, to be followed by a reaction, but that all has been a steady, healthy growth, created by the necessities of the case, and the permanent demands of the work upon us.

While it has been necessary to add new departments, it has also been necessary to enlarge the old ones. And this is not confined to the publishing work alone. In all departments there is growth and progress, and the borders of our Zion are enlarging upon every hand.

The news from the far East is very cheering. Two companies of Sabbath-keeping Adventists developed within the past few months in Egypt, one at Alexandria, the other at Cairo, each numbering more than the church in Naples, shows what progress is being made in that direction. There is something thrilling in the thought that away there in the land of the Pharaohs, in sight of the pyramids, where Moses lived and Israel toiled in bondage, there is a people turning to the ancient Sabbath which they observed, and preparing for the advent of Christ from Heaven.

The developments of the past few years give us an indication of what we may look for in the future; for the cause of God never goes back. From a private letter just received from Bro. Andrews, who writes from Bienne, Switzerland, we take the liberty to extract the following sentences:—

"I am glad you can speak of such prosperity in the work of God. It would do me much good to see the great things which God is accomplishing in America. But there are yet much greater things in reserve that we shall see before long. We see many tokens of good in Europe."

This we fully believe. Much greater things are yet to be seen. The REVIEW, during the coming volume, and the few volumes that may yet be published before the end, will be the faithful exponent of these things. We can say without any boasting (for the nature of our work and message holds us to this conclusion) that we believe that the REVIEW, from this time forth, will contain more matter that is of real, stirring interest and vital importance to him who can discern spiritual things, than any other paper published in the land. In this statement we of course include with the REVIEW all other papers published by Seventh-day Adventists, which are doing the same work. The specific questions with which it deals, the Sabbath reform, the commandments of God, the worship of the beast, the formation of the image, the reception of the mark, the exposure, to its full extent, of the great apostasy, and the complete recovery of the church therefrom, besides the more general themes of the coming of Christ and the end of this age, are, and are more fully to be, the real living issues of the hour. Alas! that so many have lost sight of these issues, and in their efforts at the exposition of prophecy are like those who beat the air. It is a terrible thing to lose chart, compass, rudder, and anchor, and drift aimlessly about at the mercy of wind and wave, as too many are doing.

While each year strengthens our conviction of the entire truthfulness of our position, which may now be said to amount to a demonstration and to positive knowledge, there is one feature which is not so pleasant to contemplate; and that is, that the REVIEW has no wider circulation. A paper filled with the most important truth, with clear arguments and with stirring reports, is just as good for ten times ten thousand subscribers as it is for ten thousand alone. And the thousands who are waiting to be benefited by it, ought to have it. Since the time when the solemn admonition came to this people, that we were not doing one-twentieth what we should do, doubtless some progress has been made in this direction. But suppose we have made only half the progress we should have made, and that ten times what we are doing yet remains to be done; this, if carried out, would give the REVIEW a vastly wider field than it now fills.

This work justly claims from us whatever of interest and energy a human being is capable of

manifesting. A work in which the Creator of all worlds and the hosts of holy angels are interested, should not be treated by us with indifference. As individuals we are nothing; but the work of God is very precious and sacred. God could do his work with better agents than we; but he kindly permits us to have a part therein. Shall we, by unfaithfulness, forfeit this privilege?

That for which we are preparing is the coronation of the King of kings. Angels wait with intensest interest for that auspicious event; the earth groans for it; the wicked are ripe for it. Let the church make haste to be ready for it. That will be the greatest gala day the universe has ever seen. Then will be witnessed the most brilliant assemblage, the grandest procession, the most stupendous scenes, ever set forth in all the realms over which God presides, since time began. Let our course here and now be such that on that day we may not stand as condemned culprits, plunged in deepest anguish, but as honored guests, clothed in robes of light and unutterable joy. The day is at hand.

We expect the volume of the REVIEW upon which we now enter will be one of surpassing interest.

MORE ROOM.

To relieve the crowded condition of nearly all the departments of our Office, the trustees of the Publishing Association have decided to build the two east office buildings together, and the work has already commenced. All the space between the buildings will be occupied, and the two buildings will then be one block. The central portion will be carried up three stories.

There are now occupied, in editorial rooms, counting room, shipping rooms, type rooms, press room, boiler and engine rooms, folding and mailing rooms, book bindery, and stereotype and electrotype departments, about 13,000 square feet of floor space. The addition we are now making will provide something over 7000 feet more, making about 20,000 in all.

The cost will be comparatively small, the two buildings are situated so advantageously for this purpose. Besides the inside work, it will be necessary to build but little more than the front and rear ends, and put on the roof. The space thus inclosed, being nearly equal to that of two of our present buildings, can be fitted up at an expense not much exceeding one-half the cost of one. The room is greatly needed, and will be an immense help in the publishing work.

TO CORRESPONDENTS.

E. L. TOWN: A licentiate is one who is exercising his gift simply on trial, the position of an evangelist being his prospectively, if he shows sufficient qualifications for the same. A person cannot properly perform the work of a gospel minister in such things as baptism, organization of churches, &c., before ordination; and it is not thought best to ordain a person before he has, by actual trial, shown his fitness for the work and given evidence that he is called of God to that service. This is why a licentiate is not given authority to baptize, &c.

1. Do S. D. Adventists indorse the views of Wesley and Clarke on sanctification? 2. Are S. D. Adventists Unitarian or Trinitarian? 3. Is there an English version of the Bible in which Luke 23:43, is translated, "That day shalt thou be with me in paradise"? and if so, will such translation bear criticism? C. J. A.

Ans. 1. Not altogether. We do not believe that a man in this present state ever becomes so holy that he has nothing more to learn, and no more progress to make. 2. Neither. We do not believe in the three-one God of the Trinitarians nor in the low views of Jesus Christ held by Unitarians. We believe that Christ was a divine being, not merely in his mission, but in his person also; that his sufferings were penal and his death vicarious. 3. We know of no such translation; and if we did, we could have no confidence in it; for the word "to-day" (Gr., *semeron*) never means "that day," but always "to-day" or "this day."

J. H. HENLEY: For an explanation of Daniel 7, throughout, see the volume, Thoughts on Daniel. The expression "The Ancient of days did sit," means that he took a position as judge in a court of justice. See the late work on the Sanctuary.

C. C. WARD: For an exposition of Dan. 2:43, see Thoughts on Daniel. We think it refers to the ten kingdoms, not to Catholics, as such, nor to the Jews.

What chain was Paul bound with when he appealed unto Caesar?

Ans. Such a chain, probably, as any person under arrest would be bound with.

MRS. E. JONES: For an explanation of 1 Tim. 5:23, see the tract on Wine, among the health tracts published by the HEALTH REFORMER. The expressions which Paul uses, "Whatsoever is sold in the shambles [market], that eat, asking no questions for conscience' sake," 1 Cor. 10:25, and, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving," 1 Tim. 4:4, were not spoken with reference to articles of diet from a health standpoint. If so, then we must understand him as saying that if we were in China we must eat rats, cats, and puppies, if they should be set before us; or if we were among some of the tribes in the interior of Africa, we must eat snakes! This was not the question upon which Paul was speaking at all. See the context of 1 Cor. 10:25. The question was in relation to eating things which had been offered to idols. It was the custom of the pagan Gentile nations in the days of Paul to offer sacrifices to their idols, and then, having satisfied their conscience in reference to their god, to save their money by putting the flesh of the animals thus offered, into the market for sale. Some of the Christian converts thought it was wrong to eat meat which had thus been offered. Paul told them to ask no questions on this point. If they ate it and didn't know that it had first been offered to an idol, they were all right. And if they did know it, but no one took any exception to it, all right again. But if a person of weak conscience was present, and told them that it had been offered to an idol, and that their eating it was an offense to him, then they should desist, not for their own conscience, but for his. Now to say, as they do to whom you refer, that what Paul here says about things offered to idols, takes the curse off the hog, and makes the scrofulous old scavenger and bombshell of trichina, a healthy article of food, is the height of absurdity. As to 1 Tim. 4:3, 4, there is no evidence that Paul refers to flesh meats, at all, for the word "meats," in verse 3 is *broma*, which means simply "food," and "creature" in verse 4, is "anything produced or created" by God, there being no indication that any reference is made to the brute creation.

OUR SABBATH-SCHOOL WORK.

FIVE State Conferences have organized Sabbath-school associations, and have adopted the constitution published in the REVIEW of April 11. This constitution requires each school to report quarterly to the secretary of the State association. The necessity for this report is obvious. The State officers can be of little or no service to the various schools till they know their present standing as regards numbers, management, and course of study. When these are accurately reported and thoroughly understood, the officers will know the nature and extent of the work that must be done and where counsel and labor are most needed.

For the convenience of schools wishing to report, we have prepared a blank report to be filled out by the superintendent or secretary of the school and mailed to the State secretary.

To save time we shall at once send a liberal quantity of these reports to each State secretary. These should immediately be mailed to the officers of each Sabbath-school in the State.

The quarterly election of S. S. officers should be held at the time of the church quarterly meeting the first week in July. On the Monday following this meeting, the blank report should be filled out and mailed to the State secretary.

The State quarterly meeting of the Sabbath-School Association should be held on the third Sunday in July in connection with the quarterly T. and M. meeting.

If any superintendent shall fail to receive a blank report, he should write to the secretary, stating 1. The number of students in attendance; 2. The course of study adopted; and 3. The names and full address of the officers of the school.

EXECUTIVE COMMITTEE.

S. D. A. S. S. Association.

AN APPEAL TO BELIEVERS.

THE cause is spreading over the earth. In the Southern States, Europe, and Africa, it is young and feeble. Means are needed to carry forward the work. Our tract and missionary societies are in debt and need help. As it was stated at the recent New York camp-meeting, should there be a hundred thousand dollars dropped into the cause, there are ways open in which this sum could all be profitably used for the advancement of the cause of God and the salvation of souls. The time is come that this message must "go out quickly" to the world.

Time is short; the work will soon close. That which is done must be done quickly. And the Lord calls on those who believe to sacrifice in his cause.

The Lord is not in need. It is ourselves that are in need. We need to prove our love to God and his cause. We need the blessing which the Lord is willing and waiting to bestow upon those who will exemplify their faith by their works, and thus prove that they do love God and their fellow-men.

You mean to do in the cause. You intend to help when help is needed. When will that time come, if it has not already? *Now is the time.* There will be no better. There will be no time when help is more needed; and if we have faith in God and present truth, there will be no better time to prove it.

Brethren, the Lord is coming soon, very soon. The work will soon close. It will soon appear who have made a covenant with God by sacrifice. Soon it will be known who it is that has transferred his treasure to the heavenly world. Shall we fail to lay up our treasure there? Let us have faith in God and live out the present truth. R. F. COTTRELL.

BE NOT DECEIVED.

THERE is a large class of professed Christians who claim to be bewildered on the subject of Bible truth. There is so much contradiction in the sentiments of professedly good men, that they are ready to conclude that unity of sentiment is not essential, provided we believe in Christ and trust in him for salvation. But if we fear to receive what professedly good men deny to be true, why receive the doctrine of faith and trust? Is not the doctrine of faith a subject of dispute and denial by professedly good men? Is there a doctrine or duty revealed in the Bible that is not, in like manner, disputed and denied? However it may be with others, these persons are on dangerous and forbidden ground.

Such pleas are usually offered as an excuse for unbelief and sloth. The functions of true religion are suspended, and, with them, men's opinions have paralyzed the word of God. They are a vain effort to justify a backslidden or impenitent state. Those who offer such pleas have both truth and religion enough to satisfy their present convenience; they wish to enjoy the world a while, and then they will get more religion, and look in earnest after the right way.

They do not need more religion of the kind they have. They are depending on an old experience, whose deceptive influence has brought them where they are. The sooner it is abandoned the better. It might once have had some of the elements of the genuine, but it has been so much given up to the control of foreign influences that it is only as salt that has lost its savor.

True religion is light, but they are in doubt and darkness. True religion appreciates the law of God and the gospel of his Son; but they depreciate these, and appreciate the world. True religion leads forward, but these are going backward. True religion has faith and hope for its encouragement and support, but these have no active faith, and no cheering hope as a present inspiration to engage them heartily in the service of God.

For what purpose is the Bible given us, but that we may see the truth and walk in it? The inspired psalmist says, "Thy word is a lamp." Christ says, "If any man will do the will of God, he shall know of the doctrine;" and the prophet says, "Then shall we know, if we follow on to know the Lord."

Persons walking in the light of truth see at once that the excuse in question is an insult to God, because it denies his word. Backsliders foolishly charge the cause of their darkness upon the Lord. But the true cause is with themselves. They trust in an arm of flesh, and their heart has departed from the Lord.

Those who choose a know-nothing religion must accept of its legitimate fruit, as declared by the prophet, Jer. 17:6: "He shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." ALBERT STONE.

THE MINNESOTA MEETING.

By request of Eld. Grant, we appointed to spend one week on the Minnesota camp-ground before the regular camp-meeting, in a sort of school for ministers, officers of the various societies, and all who wish to attend. We arrived here Wednesday, June 12. The brethren have selected a very lovely grove for their camp,

it being just at the edge of the village of Hutchinson, and near the bank of the Crow river. It seems to be exactly fitted for a camp-meeting. We found about seventy-five persons already on the ground, with a dozen tents pitched and things well prepared. Every day new ones came, and by Sabbath about one hundred and fifty were present. All the preachers of the Conference and many of the leading brethren were here. All seemed to be in good spirits. The grasshoppers have left them, and the crops look most promising.

Thus far the weather has been just right. We have spent each day in hard work in our school, but have had a prayer-meeting each morning and a sermon each evening. We dwelt at considerable length on the necessary qualifications of ministers, their duties and the best mode of labor. After speaking an hour, others made remarks and asked questions. All expressed themselves as greatly benefited. Then we spent a whole day in learning how properly to conduct a business meeting, and the right form of recording it. We found that there is great need of such instruction among our brethren.

We also spent a day on the church records, one on S. B. records, and another on T. and M. work. These meetings have been an experiment thus far, but I believe they will be of great practical use. Each one of them develops the fact that even our preachers and officers in the churches have paid but little attention to the proper mode of transacting and recording business. We hope to see good results from these efforts. Our new blank books are already proving a great benefit in this direction. We shall soon have uniformity in all our business transactions.

When I came to this State some six years ago, there was not an acting minister in the Conference. Now I am surprised to find a larger number of comparatively able speakers here than in any other Conference I know of, Michigan not excepted. All these men have come up in the last five years from common farm laborers. A number more are entering the work, and others are preparing to do so.

Up to this date, Tuesday night, June 18, though it is one day before the regular time for the camp-meeting, there are sixty-one tents pitched on the ground, containing some four hundred campers, and strings of teams are constantly arriving, some after a journey of four or five days. Our meetings have begun well, and we hope for a successful camp-meeting.

D. M. CANRIGHT.

A LITTLE CONFUSED.

It is customary in some Sunday-schools for all to repeat the ten commandments in concert. After the close of one of these schools not long ago, it was suggested that there is no proof for first-day observance in the fourth commandment. To this one of the teachers, an intelligent lawyer, remarked, "I don't believe in theological humbuggery; I don't believe in any day as being sacred."

The superintendent of the school, another professional gentleman, expressed an opinion that all days should be kept holy; while the minister in charge seemed inclined to the opinion that first-day keeping does find support in the fourth commandment. It is not uncommon for an individual or individuals to take positions in vindication of Sunday-keeping as antagonistic and self-destroying as the above. And yet many of them do not seem to see or feel the weakness of their position.

In judicial proceedings, witnesses upon the stand testifying as diversely as men do for the first-day Sabbath, would, before any candid court and jury, invalidate their own testimony. In courts of justice, testimony is by no means always received as evidence. And why, with respect to the law of God, should strong assertions or mere inferences pass for proof?

The commandment enjoining the observance of the Sabbath of the Lord speaks clearly, defining the day of the Creator's rest without ambiguity of terms or confusion in the obedience required. "The seventh day is the Sabbath of the Lord thy God."

Christians unanimously concede that this precept was binding upon the people of God under the former dispensation. Now if the law so enjoining its observance has been abolished, or so modified as to make it obligatory upon us to hallow every day in the week, or to sabbatize upon the first day of the week in place of the seventh, when, where, and by whom was this change made in the law of God? Who lived when the change was made? Who made the record of the fact, and who has assigned the

reason for the change? If the first-day of the week is now the Sabbath, owned and blessed of God, when did the seventh-day cease to be binding, and the first day press itself up in its stead? Or when, clothed with authority from Heaven, did it supersede God's rest-day? When was the time that Christians labored seven days and then rested upon the first day? Or when did two Sabbaths come in conjunction, the seventh day closing out the Sabbath of the former dispensation, and the first day introducing the glorious Christian Sabbath, removing the galling yoke of the fourth commandment to labor six days and rest upon the seventh, henceforth giving to Christians the day of rest prior to the labor of six days?

For the candid consideration of those holding to the change or abolition of the decalogue, we commend the following from Tappan's Logic, pp. 482, 487: "When a law is once enacted by the proper authority, it must remain in force until the same authority repeals it; and the repeal must be as plainly stated as the original enactment."

Who will undertake the task of lifting up the first-day Sabbath, of placing it upon a scriptural basis, and honoring and crowning it with one "thus saith the Lord," as a day of sacred rest?

A. S. HUTCHINS.

SPIRITUALISM IN EUROPE.

THE following item from the New York Times will call to the reader's mind the prophecy of John in Rev. 16:14,—"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." The Times says:

"What is called Spiritualism seems to be far more rampant in Europe than it is here. Like many American inventions, it meets with greater favor there than in the land of its origin. In London and the leading cities of Great Britain, spiritual seances are said to be a sort of entertainment as common as kettle-drums and dinner parties. They are very fashionable, and everybody who is anybody attends them. Pictures of mediums and materialized spirits, as they appear in open circle, are published in the English spiritual journals. Slade, whose tricks were exposed here, has received magnificent presents of watches, jewelry, and diamonds in Berlin. His seances have been attended in Germany and Russia by the highest nobility. In the capital of the former empire he exhibited to the chief of police, and the court conjurer, who narrowly watched the proceedings, made oath that the phenomena were not tricks. Mrs. Macdougall Gregory, widow of Prof. Gregory of Edinburgh university, is pronounced a firm believer. She gives spiritual receptions—so they are styled—and they are attended by high church dignitaries, some of whom are asserted to have proclaimed the truth of the new philosophy from the pulpit. The imperial family of Russia and Germany, Bismarck, Pres. McMahon, Gambetta, Gladstone, Disraeli, Browning, Carlyle, Tennyson, and all other renowned personages, are reported to be Spiritualists; but the report must be accepted, we suppose, as the Milesian stories that every noted man since the Ptolemies has, at some time or other, been born in Ireland." C. W. STONE.

"THAT'S NEAR ENOUGH."

ONE of the most common answers we hear to the Lord's requirement to keep the seventh day is that it is not convenient and Sunday "will do." They acknowledge that, strictly speaking, the seventh day ought to be kept, but they think the other, though not just right, will do. On this they risk their souls for eternity. Let such notice how that kind of work stands the test in worldly affairs.

"'THAT IS NEAR ENOUGH.'—When we see a piece of work laid down with the remark, 'That's near enough,' we know at once that it is not a first-class job. The employer may say 'that's near enough' because he has taken the work at a price at which he cannot afford to do good work, or it may be a temporary repair in which time is of more consequence than first-class workmanship. If a workman makes use of the remark, we know that he has little pride in the job, and is satisfied to do inferior work; while if an apprentice says 'that's near enough,' we conclude that he is not likely to make any reputation as an expert or good workman."

"Suppose a professor of mathematics were to say twice 2½ are 4; it might be near enough for the purpose to which he applied it, but it would not be near enough to maintain, much less to stake, his reputation as a mathematician upon."

"The difference in time necessary to convert the quality of a job from that denoted by 'that's near enough' into that expressed by 'that is a first-class job' may be sufficiently worthy of consideration in many cases; but the confidence, expertness, experience, and interest

in one's work the latter gives and leads to, represent the best spent time an apprentice or workman can possibly employ, because such practice soon enables him to turn out first-class work in the same time formerly required to finish the job in a 'that's near enough' style, and therefore converts him from an inferior or ordinary into a superior workman."

"'That's near enough' has led to hundreds of so-called accidents, which have come down to us as mysteries. It makes hot bearings, throws shafting out of line, causes nuts to come loose, bolts to fall out, shafts to break, brings in the plumber to disturb the peace of our homes, leads to scamping, to botch work, and finally to ruin."

"When the hands can lay down a piece of work and say 'that's near enough,' the spirit of emulation has gone; the very expression is a confession of indifference as to quality without an equivalent or gain as to quantity."—*Scientific American*.

That is the way men regard cheap work. Reader, how will the great God regard cheap religion?

D. M. CANRIGHT.

ANOTHER REASON.

FOR what? Why you should take the REVIEW. I speak of the Sabbath-school Department that it contains. Here are lessons for both the youth and the Bible-class. Many schools do not have a supply of the books containing these lessons, neither can they get them until there is a new edition. Until such time, the lessons will appear regularly in the paper. Then why not take the REVIEW? Every Sabbath-keeper, old and young, should attend the Sabbath-school. All should come prepared to take some part in the school, and how can they prepare unless they have something to direct them? The REVIEW at present contains this. Then is not all this another reason why the REVIEW should be in every family where there are Sabbath-keepers? Here is a good opportunity for elders of churches and Sabbath-school superintendents to do home missionary work.

M. B. MILLER.

PATIENCE is among the Christian virtues what iron is among the metals. Its value is in its utility, and not in the show it makes. It comes to us on all occasions, great and small. For the want of it many prayers are hindered, and many really converted persons backslide. If you are defective in this most necessary grace, come to God for it. Wrestle with Heaven until you obtain it. No matter what your natural disposition may be, God can give you an even, quiet temper that nothing can disturb—the peace of God that passeth all understanding.

EDITORIAL NOTES.

"Allow for the Crawl." The poetry in another column will tell what this means; and the reader will there find something doubtless applicable to himself.

Bro. White is paying sedulous attention to those means which promise an improvement in health. He spends much of his time in the open air, but gives considerable attention to works which he is preparing for the press; and we have been happy to have his counsel in some of the board meetings of the different institutions located here.

We are happy to announce that the late articles by Bro. Waggoner, in the REVIEW, on the subject of Baptism, including those on History and Trine Immersion, are soon to be issued in pamphlet form. The call for them is general. More particular notice hereafter.

The articles by Bro. Littlejohn on The Rejected Ordinance, the washing of feet as a religious ceremony, are concluded in this number. These articles are a triumphant, irresistible vindication of that ordinance. As we have no works on that subject, these will be immediately issued in tract form, for the use of those who may wish to study the subject or defend the practice.

The Christian Standard thinks every careful and candid observer must have observed a strong current of thought and expression against what is known as *denominationalism*, this latter being even now popularly considered as inconsistent with, and detrimental to, true religion. The Standard acknowledges itself unable to account for this. We think the

true secret of the movement is found in the fact that the time is approaching for the fulfillment of Rev. 13:14.

Review Notice.

We will send the REVIEW, while containing S. S. lessons, to Sabbath-schools, for four months for 50 cts.

Extra Papers.

We have on hand a quantity of the REVIEW of June 6, which contains so many interesting reports from foreign fields. These are very appropriate for missionary use, and we will furnish them to tract societies at \$2.00 per hundred. Back numbers of any number of the paper, to a limited extent, can also be furnished for the same purpose at the same rate.

The Biblical Lectures.

It has been decided to make a change in the time of the Biblical course in the college. It has heretofore been given in the winter and spring terms. It is now decided to place it in the fall and winter terms, as a larger number come to attend through the fall and winter terms than through the winter and spring terms. Besides, many who desire to take the Biblical lectures, find it impracticable to remain as late as to the close of the spring term. The next course of Biblical lectures in the college will therefore begin with the next fall term, the last Wednesday in August.

The College.

To-morrow, June 25, is the last day of the spring term, and closes the present college year. The students will spend the day at the lake resort near Battle Creek, where there will be speaking, singing, and other forms of Christian recreation suitable to celebrate the event. Bro. White will address the students.

The past college year has been one of very marked and gratifying prosperity, surpassing what could have been hoped at its commencement. The institution is growing in favor, and improving in efficiency.

The Trustees of the Educational Society and the College Faculty now turn their attention to the work and wants of the coming year. Profiting by past experience, they do not hesitate to promise more and better facilities for the year to come. They will spare no means at present attainable to make this institution the source of the greatest possible amount of good, mentally, physically, and spiritually, to all who attend.

We want to see the rooms all filled, and every department worked up to its full capacity.

For Little Ones.

We take pleasure in announcing the appearance of No. 1. of a Progressive Series of Bible Lessons for the little ones—for beginners in the study of the Scriptures. By G. H. Bell. This is designed for infant classes in Sabbath-schools. 84 pp. Price, single copy by mail, 10 cts. To Sabbath-schools, by mail, \$1.00 per dozen.

The Bible from Heaven.

SUCH is the title of a work just issued at this Office, written and compiled by D. M. Canright. Though this is the same name, the book is not the same that we have formerly sold under this title. All the good of the old has been retained, and much new and important matter added. The book is what its name implies, a candid, forcible, conclusive argument to show that the Bible is not the work of men, but is the book of God. It is just the work to be put into the hands of honest skeptics and those who may be exposed to infidel influences. It will be equally acceptable to all who believe the Bible, whatever may be the peculiar creed he holds. 300 pp. Price, single copy by mail, 80 cts.

Hymns for All.

We have just issued at this Office a small collection of hymns, for use at tent-meetings and in new fields, according to the action of the General Conference at its last extra session, March 1. It is entitled, "Gems of Song," contains 96 pages and 119 hymns, every one of which will be found a gem. It is small in size, 3 by 4½ inches, so that it can be carried in any pocket without inconvenience. To every hymn, with but few exceptions, reference is made to the book and page where the tune can be found. Printed on nice paper with plates made at this Office from new type. We predict that it will be received with favor by our people everywhere. Price, paper, 10 cts., flexible cloth, 15 cts.

TIS SWEET TO KNOW.

'Tis sweet to know there's a robe and palm
And a crown that wait for me,
When the Lord again to earth shall come,
Giving immortality.

'Tis sweet to know the city of God
Shall down from the heavens descend,
And the light of its glory shine abroad
Through ages that never shall end.

'Tis sweet to know that life and light
In that fair city shall reign;
That there shall come no shadow of night,
Neither sorrow, nor crying, nor pain.

'Tis sweet to know that "over there"
Sin never shall part us again;
But in those blest mansions bright and fair,
With Jesus we ever shall reign.

'Tis sweet to know that the saints of God
Shall fair and immortal be,
As they dwell by life's flowing, crystal stream,
In the shadow of life's fair tree.

'Tis sweet to know, though sorrow and care
May darken our pilgrimage way,
In a little while the saints will share
The peace of an endless day.

J. S. THORP.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubt-
less come again with rejoicing, bringing his sheaves with him."

FRANCE AND SOUTHERN
SWITZERLAND.

I HAVE been under the necessity of visit-
ing Valence, France, where I found the
believers in great need of help. I did my
best to supply their wants in visiting, from
house to house, and enjoyed more than or-
dinary freedom in giving five discourses,
which the Spirit of God set home to the
hearts of most of those who were present.

I have also spent fully two weeks in la-
boring earnestly with Bro. Gabert in and
about St. Didier, France. There a discus-
sion was urged upon me. God gave a sig-
nal victory, my opponent, who was said to
be a champion debater, having but little to
say in the last session. Instead of occupy-
ing thirty minutes (the time allotted to each
speech), he did not exceed five or ten min-
utes, and the discussion occupied but one
day instead of lasting about four days, ac-
cording to written regulations. My op-
ponent made fatal confessions, and was frank
enough to admit that he was mistaken on
one important point, a thing which, it was
said, he had never before been known to
do. This discussion was made necessary
by the fact that I had been challenged even
before leaving Switzerland.

I have organized S. B. with the few in
Morges to the amount of about 120 francs
a year. I shall enter a new field in a neigh-
boring city next week, and I am glad that
Eld. Andrews will be with me, at least a
part of the time.

A preacher in Morges has been advertis-
ing us and our work in three papers, with
the design of crippling our efforts. We
thank him for his services; for, though he
has associated us with false ideas, yet he
has said some things about us that will
arouse the curiosity of many.

June 7. D. T. BOURDEAU.

INDIANA.

Tent No. 2.

WE have held nine meetings at Alexan-
dria, Madison county. The turnout is fair,
and there seems to be some interest, yet
not as much as I hoped for. Bro. V.
Thompson is with me to help take care of
the tent and assist in opening meetings, etc.

Brethren, remember tent No. 2 when you
pray. W. W. SHARP.

ONTARIO.

Wyoming, June 18.

For the past few weeks we have been
visiting the scattered brethren, and prepar-
ing for our tent labor. In the neighbor-
hood where the school-house was burned,
seven more have decided to live out the
truth.

We are now at Wyoming, pitching our
tent. Expect to commence meetings Fri-
day evening, June 21. We ask the prayers
of the brethren. JOHN FULTON.

NEW YORK AND PENNSYLVANIA.

Tent No. 2, N. Y., June 19.

This tent was pitched at Newfane, Nia-
gara county, the 11th, and meetings opened
the 12th. This is a small country village,
and we have a beautiful location on the

principal corners. It is in the vicinity of
the Olcott church, and a good degree of
interest was manifest in the community
before we came, which has since proved
not to be all talk, for we have had a con-
stant attendance of nearly a tent full. Last
evening there were four hundred or more
out, and the interest is increasing. The
audiences are composed of the best people
in society, and some attend from a distance
of eight or nine miles. Reports of the
meetings are called for by the daily papers
of Lockport, nine miles from here.

We have an organ, and the brethren
take a good interest in the meeting, attend-
ing regularly to assist in singing, etc.
They are doing what they can to make the
meeting a success. S. B. WHITNEY.

Tent No. 10, Oswayo, Pa., June 17.

WE came to this place, June 10; but
were unable to commence our meetings un-
til yesterday, June 16. We held two meet-
ings, afternoon and evening, and although
it was very unpleasant in the tent and out
of it, yet we had upwards of eighty atten-
tive listeners at each meeting.

One man, the owner of the tannery in the
place, has done all of our teaming, even
sending his team twenty miles to the rail-
road for our freight, free of charge. An-
other, a merchant, has told us to come to
his store for anything we may want. We
have already had quite a number of invi-
tations out. We feel thankful for these fa-
vorable indications.

There are none of our people within sev-
eral miles of this place, but it seems as
though the Lord had put it into the hearts
of the people to help forward the work.

E. W. WHITNEY.
H. E. ROBINSON.

S. Harrisburgh, Lewis Co., N. Y., June 20.

OUR meetings here are progressing finely.
We are having the best interest at this
stage of our lectures that we have ever wit-
nessed. We have a tent full of interested
hearers many times through the week, and
when it is good weather Sundays the tent
will not hold half of the people that come
to the beautiful grove where our tent is
pitched. Some come from ten to fifteen
miles to attend this meeting.

J. WILBUR.
A. P. BUMP.

East Aurora, Erie Co., N. Y.

THE weather was very cold and unfavor-
able while we were at Willink, the west
end of this village. We held meetings ev-
ery afternoon but one, although the attend-
ance was not large. The majority of those
who attended have embraced the truth.

After camp-meeting, although engaged
for Jamestown, we realized that further en-
deavor should be made to help those al-
most persuaded, and decided to pitch the
sixty-foot tent in the center of the village,
half a mile east of the first location. Heavy
drenching rain and bitter cold hindered.
The interest was chiefly confined
to those who attended at Willink. Sab-
bath, June 15, eight influential and sub-
stantial persons took intelligent and firm
stand to keep the commandments of God
and the faith of Jesus. These, with four-
teen scattered ones who reside near enough
to attend Sabbath meetings in this place,
make a good little company. Organized
regular Sabbath meetings, and appointed
Bro. Ben Holmes, of Glenwood, leader.
We never knew a company to start under
more favorable auspices, and are confident
of hearing a good report of their progress,
unity, and zeal.

Monday, June 17, we shipped the tent to
Jamestown, Chautauqua county, having ad-
vertised to commence meetings, Sabbath,
the 22d. We expect Eld. B. L. Whitney
and an efficient tent company.

Bro. I. Foy of Madison county, who has
been with us since camp-meeting, has been
indefatigable in canvassing, and in every
way endeavoring to help in the work. Bro.
Frank A. Hall has gained the love and re-
spect of the people by his genial courtesy.
He is becoming an efficient tent master, and
is faithfully studying to become an efficient
laborer in the vineyard.

CHAS. B. REYNOLDS.

Brushton, Franklin Co., N. Y., June 10.

WE arrived here the 4th. Pitched our
tent Thursday, and commenced public ser-
vices Saturday eve.

Eld. Pike, first-day Adventist, held a tent-
meeting here last summer, and several em-
braced the Advent doctrine and our views
of man's nature and destiny; and here they
are, without fold or shepherd. Although

this field is an old one, yet we see many
tokens of good already. Our congrega-
tions are made up in the main of the best
class of the community, ranging in numbers
from one hundred to two hundred. We
have now held four meetings, with an in-
creasing interest.

BRUSHTON, JUNE 17.—The interest here
has increased up to the present time. We
spent but a short time on the prophecies,
just enough to get the ears of the people,
and bring them to the Sabbath through the
sanctuary and the messages.

Yesterday we took up the Sabbath ques-
tion before large crowds that assembled in
the morning, afternoon, and evening. The
Spirit of the Lord was present in power to
set home the truth, and the Lord blessed
greatly. We labor on in hope and courage.

M. H. BROWN.
H. H. WILCOX.

ALABAMA.

Gadsden, June 17.

RAIN and storms have interrupted our
meetings during the two weeks past.
The storms of Alabama are much more
terrible than those in the North. The
Baptist minister announced that he would
preach against the Sabbath, but his sermon
turned out to be a bundle of personalities
against me, intermingled with now and
then something about the "Christian Sab-
bath." In the review I made no reference
to any of his slander, and used the time in
setting the truth before my hearers. This
has greatly helped the work here. He is
to make another effort against us this
week.

Our meetings are becoming known for
forty or fifty miles around. The people
are very slow to move, and when they
have decided to keep the Sabbath they are
very easily turned away. We shall re-
main here a few days more, then go five
miles west to Attala, which will be our
address till further notice.

A. O. BURRELL.

MICHIGAN.

Labor among the Churches.

FROM June 7 to 10, inclusive, we were
with the church in Otsego. On Friday
evening and during the Sabbath, the
weather was quite unfavorable because of
the fall of rain; but our meetings, though
small in point of numbers, were of interest
and profit to those present. On Sunday
the weather was favorable, and at our even-
ing service the house of worship was well
filled with citizens of the place, as the re-
sult of circulating a few small bills adver-
tising our meetings.

We are becoming more and more satis-
fied that it does not pay to talk to empty
benches, when, by putting forth a little ef-
fort and expending a few cents for paper
and ink, we can obtain congregations of
fair size. If what we preach is true, then
the more persons we can influence to listen
to it the greater will be the good accom-
plished.

On the morning of June 13 we took the
cars for Leighton, where we remained un-
til the following Monday. Having been
disappointed in not obtaining the hall where
we expected to hold our meetings, we with-
drew to the Moline school-house, where we
held services Sabbath and Sunday. The
brethren put forth considerable effort to be
present, some of them coming a distance of
six or seven miles for that purpose. Our
social meeting on the Sabbath was charac-
terized by a good spirit, and quite a num-
ber of individuals not belonging to our de-
nomination took part freely in the exercises,
forgetting, for the time being, the differ-
ences in point of doctrine, and remembering
only our unity in a common faith in Christ.
On Sunday evening, at which time our clos-
ing meeting was held, the house was well
filled with attentive listeners.

W. H. LITTLEJOHN.

Birmingham, June 17.

COMMENCED meetings here in the tent,
June 8, with a congregation of about one
hundred. The interest has steadily in-
creased, and last evening (Sunday) the tent
would not accommodate all who came.
Fully five hundred were present, and excel-
lent attention was given. The immortality
question has now been quite fully canvassed,
and our views have been well received.
The real testing point has not been reached
yet, and of course we cannot tell what the
future may develop; but we see no reason
now why a good work may not be done
here.

J. O. CORLISS.
WM. POTTER.

Clam Lake, Antrim Co., June 17.

NOTWITHSTANDING we have met with a
good deal of open opposition on spiritual
gifts and the Sabbath question, our meet-
ings are still well attended. On June 16
we had our first Sabbath meeting, which
was very encouraging to us. Although
quite stormy, between thirty and forty were
present, most of whom, by a rising vote,
expressed themselves desirous to become
Christians. Quite a number are keeping
the Sabbath, while others are yet investi-
gating.

One of us will remain here to carry on
the work, and the other will seek a new
field of labor. We still implore an inter-
est in the prayers of God's people.

J. SISLEY.
R. T. SISLEY.

NEBRASKA.

Oakdale, June 16.

THE Northern Nebraska tent is now
at Oakdale, Antelope county. Meetings
commenced last Thursday evening. The
place is small and the attendance not large,
but the interest seems to be good. The
Methodist minister withdrew his appoint-
ment, and attended our meeting on Sun-
day. I expect Bro. Nettleton to join me
soon.

Brethren, will you not be co-workers with
us, by praying for the prosperity of the
work? CHAS. L. BOYD.

VERMONT.

Windham, June 17.

SINCE my last report, we have held meet-
ings here when the circumstances would
permit, and have visited from house to
house. We know of seven that are now
keeping the Sabbath; and many others say
they believe we have the truth, but they
want to read, and study the Bible more be-
fore they decide. I find that the people here
are held by orthodoxy as with iron bands,
and it requires much patient labor to bring
them to an open acknowledgment of the
truth. But I think many will come out by
and by.

We expect to pitch the tent in Weston
this week, and commence meetings next
first-day. Pray for us. I. SANBORN.

TENNESSEE.

Goodlettsville, June 18.

WE continue to have large congrega-
tions. Last Sunday evening it rained dur-
ing services, and the tent being crowded,
the seats on one side all went down, caus-
ing some disturbance; but order was soon
restored, and the discourse on the mark of
the beast proceeded without farther inter-
ruption.

The plain truths presented do not, as yet
seem either to offend or convert, but still
appear to interest the people. We ear-
nestly request the people of God to join
in prayer that his Spirit's converting power
may attend the truth. The hospitality of
the people begins to manifest itself in
many ways, in friendly calls with supplies
for our table, etc. We see some indica-
tions that continuing the effort here may
result favorably for the cause of truth.
This gives us courage to labor on in this
place.

S. OSBORN.
G. K. OWEN.

TEXAS TENT.

Terrell, Kaufman Co., June 18.

CLOSED our work here with a precious
Sabbath meeting. There are about forty
reliable Sabbath-keepers here. Among
them are Prof. Decherd and son, grad-
uates, and their assistant teachers of the
institute in this place. Another is a pub-
lic speaker of talent. This is a strong com-
pany, well instructed in the truth.

Have visited about sixty families, sold
about forty dollars' worth of books, ob-
tained six subscribers for the REVIEW, two
for the REFORMER and about fifteen for the
INSTRUCTOR. We have also sent 178 names
to other States for the SIGNS. People read
gladly, but till cotton comes in, money will
be very scarce.

Yesterday, as we were packing up to
move, Eld. Caskey, the big gun from
Sherman, came, and demanded that discus-
sion. As the rains prevented us from mov-
ing, we arranged, before a large audience,
for five questions, six hours each. The dis-
cussion on the soul ended this p. m. Eld.
C.'s friends and the community are disap-
pointed in him, and vote his position un-
tenable. The desire of the people forced

him to affirm the sacredness of Sunday. Our tent is packed full. He admitted on Matt. 10:28, that God can destroy the soul; and that eternal and everlasting do not always mean without end. We shall stay till June 24. The Lord is giving us strong men, and the work is cheering. Let us labor, pray, and wait. R. M. KILGORE.
L. J. CALDWELL.

WISCONSIN.

Tent No. 1.

This tent was pitched June 14, in New London, Waupaca county. It is a place of three thousand inhabitants, about half of whom are Germans. We have held two meetings. At the first there were three hundred present, and at the second four hundred and fifty. The prospect seems good. H. W. DECKER.

June 17.

Catact, June 19.

We came to this place the 14th, and commenced meetings Sunday with a congregation of about sixty. The people seem to be interested, and the congregations increase. Some come four and five miles. Three discourses have been given. We desire the prayers of God's people.

T. B. SNOW.

A. J. BREED.

Scandinavian Tent, No. 1.

On Sunday, June 9, we came to Debello. We soon found a place for the tent in the heart of a Scandinavian settlement, about one mile from the Lutheran church. Meetings in the tent commenced Wednesday evening, June 12. Thus far we have held seven meetings, with an average attendance of about forty or forty-five. Last Sunday afternoon we held a meeting in English, as there was a meeting in the church near by. The tent was full. The Americans in this place are anxious to hear the truth. The interest among the Scandinavians has also increased.

Last Sabbath evening the Lutheran priest, Lund, was present. After the sermon, he challenged us for a discussion. This we tried to avoid, as we had not yet spoken on the subjects that he wished to discuss. But we were compelled to yield, and make arrangements for a discussion. At the opening of the debate he refused to act according to agreement. He also violated the most common rules of discussion. While I was saying Luther taught that the soul of man was unconscious after death, he moved that I should be driven from the house. And at another time, when I asserted that there was not one text in the Bible saying that man had an immortal soul, he asked the congregation if I should not be driven from the church. The chairman, a member of his own church, called him to order several times. We enjoyed much freedom in defending the truth, and it seemed as if angels of God were with us. The priest warned the people not to attend our meetings; but we have seen quite a number who declare that they will come in spite of the priest. He used little or no Bible to sustain his assertions, resorting to ridicule, the ascension-robe story, &c. He admitted that Sunday, as a Sabbath, was an institution of man. We believe that this discussion will result in good. This is the first tent that has been pitched among the Scandinavians. May God help us and bless our work.

Our address is Debello, Vernon county, Wis. O. A. JOHNSON.

ILLINOIS.

Carbondale, June 19.

MEETINGS continue with increasing interest. Last Sunday night we dismissed our congregation that they might listen to an opposition discourse on the Sabbath, by Eld. J. A. Robinson (Methodist). We reviewed his discourse last evening before a large and intelligent audience. We believe good was done.

To-night we open a discussion with Eld. W. L. Crim (Disciple). Question: Sabbath and Sunday. G. W. COLCORD.
CHAS. H. BLISS.

RIDOTT.—On the 28th ult., a telegram called me to attend a funeral at this place. See the obituary notice. Although the meeting was held in the midst of the week, and the people were hurried by their work, yet from the village and surrounding country the attendance was general. This furnished an excellent opportunity to present our views on the dying saint's sustaining hope.

The testimony was well received, and it was manifest that prejudice yielded. A few here are endeavoring to obey the present truth, and for others we hope.

MT. VERNON.—The first three days in this month I spent at this place. Held a few meetings and visited. Friends from Webber Grove met with us. Remember the Lord is soon coming! therefore be faithful "a little while," and a crown of life will be yours.

ELLIOTTSTOWN.—During the week ending June 10, I had the privilege of laboring in Brn. Shonk and Morrison's late field. The Lord has been gracious, and some success has crowned their efforts. Twenty-five are now keeping the Sabbath, where a few months ago there were none. I immersed two, seventeen signed the "band-covenant." As soon as others put away the idol tobacco, we may immerse others, and more fully organize. Some were not present to sign. G. W. COLCORD.

Sheffield, Bureau Co., June 17.

I CAME to Illinois about a month ago to proclaim present truth to the Scandinavians there. I labored a little over three weeks at Eight-mile Grove, about eight miles south of Prophetstown in Whiteside county, and I thank God that I can say to the honor of his great name that good has been accomplished. Six have commenced keeping the Sabbath, and others are seeking the Lord. We organized a Bible-class and arranged for Sabbath-meetings.

Some of those converted came from the same place in Denmark where I was born. I was glad to see them give their hearts to God. A brother fifty-four years of age said in our meeting, "I thank God that I have come to America and have found my Saviour. I didn't know anything of these truths in Denmark." And his countenance showed that the Spirit of the Lord was in his heart.

June 10, I came to a settlement about seven miles from Sheffield. The Methodists (Americans) have a very nice meeting-house here, and they kindly said that I could have it free of charge. I preached in it yesterday at 11 o'clock, and expect to have it again next Sunday. After meeting, a person came to me and gave me a little over \$3.00 that he had collected for me. Our people here are all Lutherans.

Will the people of God pray for me and my country people in Illinois? We need help from God. There are some Danes in the town (Sheffield), but not so many as here in the country. I think I shall go there next week. I trust in God; I know that he is able and willing to help his humble servants. LEWIS JOHNSON.

IOWA.

Bentonsport, June 16.

I CLOSED my labors here at the above date, with the following results: Thirty persons of this place and vicinity have covenanted together as Christian commandment-keepers, and have regular Sabbath meetings. We organized a Sabbath-school with thirty-five members. They have a good meeting-house at their disposal, free of rent. We had a baptism in Des Moines river on Sunday afternoon, when five were buried with their Lord. It was a solemn scene; some three hundred persons were present. We labored here continuously for nearly two months, and the interest was good to the close.

We had slight opposition from the M. E. minister, but it resulted to our advantage. Present truth has a large place in the hearts of this people, and we hope for some others here. I have had an exceedingly pleasant sojourn with the people here, and it seemed hard to part with them. What a power there is in this truth to cement hearts together. May God grant that the acquaintances formed here may be renewed in the kingdom immortal.

L. MCCOY.

Ogden, Boone Co., June 17.

THE tent-meetings are still in progress in this place. The interest is good considering all the circumstances. As soon as our tent was up, the alarm was taken, and an invitation was sent to Des Moines City for some men to come and lecture on temperance. They had their bills out to commence the same night that we did. They came and continued night after night.

Last night, and the night before, the tent was full, notwithstanding there were meetings in all the churches. They have meetings every night this week, but I do not think they can keep the people away from

the tent. The people are very kind to us. They invite us home with them, so our expenses are but a trifle. The Lord is at work with some, and we hope to see a good work done here. We feel the need of the prayers of the people of God.

J. BARTLETT.

Winterset, Madison Co., June 20.

THE large Iowa tent is now pitched in Winterset, a town of about three thousand inhabitants. We had the tent up four weeks ago to-day; but a little gale of wind tore the whole side of it into strips. On examination, we found it to be entirely rotten, and we were obliged to wait until we could get a new top from Chicago.

We have had meeting two evenings. The audiences were good for the beginning. Brn. Millard, of Osceola, and Allie Kilgore, are with us. We are looking for Bro. Hollenbeck.

We very much desire the prayers of the people of God. J. H. MORRISON.

NEW HAMPSHIRE.

Francetown, June 18.

NOTWITHSTANDING the busy time among the farmers in this section, the interest in our meetings continues good. The average attendance is about one hundred and fifty. The people here have been very kind to us, bringing in food in abundance, giving us wood, loaning us furniture for our family tent, &c. Last week they postponed the meeting of the Y. M. C. A. to attend our meeting, a thing never before done in this town.

Last Sunday we presented the Sabbath question. The tent was full afternoon and evening. It is now the theme of conversation for miles around. Many have acknowledged the claims of the Sabbath. Some have obeyed, others are hesitating, and more are investigating. Bibles are read as never before in this place. We are meeting some opposition, since the presentation of the Sabbath; but we think it will result in good for the cause. Many have been advised to keep away from our meetings, but still they come from four to five miles; and with the blessing of God we hope for much fruit in this place.

We still desire the prayers of God's people. M. WOOD.

F. A. BUZZELL.

CALIFORNIA.

(Abridged from the SIGNS OF THE TIMES.)

San Francisco.

THE tent-meetings here closed June 9. Sixty-nine discourses have been given, and thirty-four names added to the covenant of commandment-keepers.

On Sabbath the churches of Oakland and San Francisco held a union Sabbath-school and meeting in the tent. There were between one hundred and fifty and two hundred adult Sabbath-keepers together. These, with the youth and children, made quite a tent full. It was the largest collection of Christian Sabbath-keepers ever assembled in San Francisco.

Sr. White was present and enjoyed freedom in speaking the truth, and her testimony told upon the people.

Brn. Loughborough and Healey will now hold a series of meetings in Oakland.

Red Bluff and Vacaville.

THE meetings which Bro. B. A. Stephens has held at Red Bluff closed May 26. Thirteen signed the covenant. This church is much scattered, some of its members living from twelve to seventy miles away; yet their courage is good.

May 29 to June 4, Bro. S. was at Vacaville, and preached seven times. The friends seemed much encouraged. He will now hold meetings in Rocklin, Placer county, where some have recently embraced the truth through reading.

THE WISCONSIN CONFERENCE
TREASURER'S REPORT.

UNDER the heading, "Conference Statistics," in REVIEW of June 13, some remarks were made that would seem to call for an explanation on my part. At the time when my report for last year was made, a number of orders on the treasury had not been presented. These orders, amounting in the aggregate to \$374.57, I paid, leaving the Conference in debt to me \$17.52. This \$374.57 should have been reported this year as paid out on last year's

orders, but by an oversight it was not reported at all.

This year's report was called for before any of our ministers had presented their orders for the past year's balances due them; so that after paying all claims on the treasury, it will perhaps be in no better condition than it was last summer, when we were so short of means to pay our tent companies.

We hope all our brethren and sisters in this Conference will see the importance of paying their s. b. pledges promptly at our next quarterly meetings in July, so that our ministers in the field may be properly sustained.

WM. KERR, Treas.

Monroe, Wis., June 14.

"DAT AR WORD HE SENT ME."—On a tour of the A. M. A. schools in the South, I one day saw a gray-haired old woman sitting among the smallest children of the primary department, so intent upon her primer as not to perceive the entrance of a stranger until I took her hand and said, "Auntie, I should think you would be discouraged, old as you are, and just beginning to learn to read."

"Why, bress you, honey," she answered with a pleasant smile, "I hain't been yer only 'bout two weeks, jes an hour or so ebery day tween work, an' I'se done learned all de letters a'ready. Couldn't see how ye was gwine to make dem ar things talk, no how; but I'se done got some words now. I reckon dar's sense in dem. I'se seen Jesus." And moving her finger slowly along the page she pointed to the name that is above every name, and then to other words that she had learned.

"I reckon I'll get hold on it presen'ly. I'se bound to read de bressed Bible frew myself 'fore I dies." Then, with an upward look that seemed to see what Stephen saw, she added, "Pears like I wouldn't want to go home and tell Him I neber tried to make out dat ar word he sent me."—*Advance.*

THE man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

FELL asleep in hope, in Ridott, Ill., May 28, 1878, Sr. Mary E., wife of Bro. T. W. John, aged 25 years, 7 months, and 25 days. Her death was caused by tuberculous consumption. At her funeral was read this note: "As the result of social and religious conversation, studying God's word, and meditation and prayer, she made a profession of religion in August, 1877. Since that time her life has been a life of devotion to her Master." Soon after her conversion, she realized the binding force of the law of the Sabbath and bowed to its claims; a little while after this she accepted the Bible view of death. She died in full faith that with herself all was well. When asked if she had chosen a text for the minister to read at her funeral, she responded: "Tell him to preach to the people." And this I tried to do, basing my remarks on Num. 23:10.

G. W. COLCORD.

FELL asleep in Jesus, June 1, 1878, in Cicero, Ind., my dear father, Garrett Cruzan, aged 77 years and 6 months. For nearly two years he was afflicted with disease of the heart, which caused his death. Two sons, five daughters, and a large circle of friends, mourn their loss, but we sorrow not as those that have no hope. During the last days of his sickness his sufferings were great. He died in the hope of a blessed immortality beyond the grave. The funeral was conducted by Eld. D. D. Powell (Methodist), and was attended by a large concourse of mourning relatives and sympathizing friends.

MARY A. CRUZAN.

DIED in Oasis, Waushara county, Wis., April 12, 1878, at the residence of her daughter, Sr. Sally White, aged 77 years, 10 months, and 5 days. Sr. White was converted to the S. D. Adventist faith in 1872 when she heard, for the first time, the teachings of the third angel's message under the labors of Elds. Sanborn and Downer. Her whole hope was in the first resurrection. Although her sufferings were great, she bore them with Christian fortitude. She leaves four children to mourn the loss of a kind mother. Funeral sermon by Eld. Palmer, Baptist.

M. J. GRIFFITH.

DIED of pneumonia, near index, Cass county, Mo., Nathan Baker, aged 18 years and 4 months. He embraced the third angel's message a little over two years ago, under the labors of Brn. Long and Rogers. Being in feeble health, he attended the camp-meeting at Appleton City, St. Clair county, thinking the trip would help restore him to health; but he died two days after reaching home. We believe he died in hope. A large family of friends mourn his loss. Funeral discourse by L. West.

THOS. A. HOOVER.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, June 27, 1878.

Michigan Camp-meeting.

It is suggested by the President of the Michigan Conference that there should be three camp-meetings in the State the present season. The General Conference will doubtless be held at the Lansing camp-meeting, which will be the greatest gathering of the three. At that meeting will be held the annual meeting of the stockholders of the Sanitarium, the Publishing Association, and the College. That meeting will be the most important, as it will be the greatest gathering. Near Grand Rapids is thought to be a place of importance, where the second camp-meeting can be held. For the third we suggest that a locality be selected at or near Battle Creek, or farther East. Jackson is the second great railroad center in the State, and would be an excellent place. These are only suggestions made for the consideration of the camp-meeting committee and the ministers and officers of the Conference.

We have become satisfied that our Lansing camp-meeting for the past two years has been too large. As far as social meetings are concerned, three or four hundred persons are as many as can be profitably gathered together. We have usually divided those in camp into three or four meetings.

Again, by placing our camp-meetings at different points we get the truth before a larger number of people. It is said that the people of Lansing are far more interested in our camp-meeting this the third year than they have been the two former years. This is well; but having heard two years without embracing the message, it is very doubtful whether they would receive it the present year. It would therefore seem highly probable that the camp-meeting would do more in awakening a new interest and in bringing the people to a knowledge of the truth to hold it at different points in the State.

JAMES WHITE.

Property for Sale.

A good house with two lots for sale in the city of Battle Creek, twenty rods from the meeting-house and our printing houses.

Bro. Merriam, formerly of this place, wishes to sell this property, which is worth twenty-five hundred dollars. He is so straightened for ready means that he offers it for fifteen hundred dollars.

Any one wishing to purchase this property will make a good investment of their means, and will help a family whose head has been visited with partial paralysis.

Address, ELI. JAMES WHITE,
Battle Creek, Mich.

The Business Meeting.

PREACHING is enjoyable, the social meeting for prayer and testimonies is delightful; but to the brother or sister whose heart is in the work of the Lord no meeting is of deeper interest, and no one enjoyed with greater zest, than the business meeting in which there is a cheerful, ready, and liberal response to the call for means and labor for the advancement of the cause of God and the salvation of men.

In a meeting of days, the business meeting is generally postponed to the last day. And it should be so, since there should be a drinking into the spirit of the work of the Lord preparatory to this important meeting, in which we show indeed whether we have an interest in the work. Hence all who desire the benefit of these general meetings should go at the beginning and stay to the end. Those are not wise who make their calculations to slip away before the working part of the cause comes up. They lose the opportunity to encourage others by their presence, and to show their faith and zeal in the work of the Lord—the work of the salvation of mankind.

A good business meeting is truly the best meeting of the course. Those who love the cause of God can testify that no meeting is more interesting and profitable. Let all who love God, his cause, and their fellow-men, be sure to have and enjoy the benefit of the business meeting.

R. F. COTTRELL.

Indiana Camp-meeting.

It is decided to hold the camp-meeting at Kokomo, on the same ground occupied last year. Aug. 14-19 is the time appointed. Although this is some weeks in the future, it is now time our brethren were preparing to attend.

Each church should have upon the ground one or more tents, besides a number of family tents. Now is the time to secure them. Should you desire to purchase them of a tent-maker, address Wm. Armstrong, 282 South Water St., Chicago, Ill.; or should you wish to make your own, obtain the material and construct them after directions given in past numbers of the Review. If desired, Bro. J. M. Rees, of Kokomo, Ind., will furnish, at a low figure, materials for tents, and also a rule by which they can be made.

In the past some have depended upon an opportunity to rent tents from brethren in Michigan. They cannot do so this year, as the Michigan camp-meeting is immediately after ours, and there will not be time for the transit of the tents. Renting tents is poor economy, as enough is soon paid out to purchase one.

Let each S. B. treasurer, as far as possible, see that all S. B. is paid up and forwarded to the State treasurer immediately after the State quarterly meeting in July, or paid up to camp-meeting and delivered on the camp-ground. This is necessary, as there are quite a number of laborers to settle with. Also let each district in the T. and M. work see that means are raised to pay off their indebtedness; if all do this we can pay off the State debt. And it can be easily accomplished if all do their duty. Let each one commence now to prepare for the camp-meeting.

S. H. LANE, Pres.

Wanted!

1. A report from every church clerk in Kansas, giving the number of members, the amount of S. B. pledged for 1878, and the name and address of the church officers.
2. A report from every unorganized body of S. D. Adventists, giving their numbers, wants, name, and the address of their leader.
3. The name and address of all lone S. D. Adventists and their wants.
4. A report from every S. S. superintendent, giving name of school, number of scholars and teachers and the address of the officers.
5. A report from each T. and M. director, giving the number of members, number of societies and the name and address of the librarians.

J. N. AYERS.

Garnett, Kansas.

Illinois, Attention.

Will the preaching brethren of Illinois recollect that June 30, 1878, is the time to make their financial reports to the secretary, and the church treasurers please be prompt in making reports? Read "Conference Statistics," in Review No. 24, Vol 51, and do not let Illinois Conference be among the slothful ones. Your State officers cannot make complete reports unless each church officer is faithful in his duty. Our State Conference will convene before the next quarter ends, so please do not fail to make a full report this quarter.

Remember your secretary's address is Mrs. S. Nettie S. Melendy, Sanitarium, Battle Creek, Mich., and not Woodburn, Illinois.

HEAR YE.—Will the officers and members of Dist. No. 1, New York and Pennsylvania Tract Society, do their duty in respect to the July quarterly meeting? We shall see. Reports should be sent by mail on the Monday previous, to the district secretary. Moneys paid in at earliest opportunity at the meeting.

R. F. C.

Wanted.

A HOUSEKEEPER, one who keeps the Sabbath. I have children, and I want them brought up under the influence of present truth. For further particulars, address me at Lenora, Norton Co., Kan.

C. H. LANSING.

APPOINTMENTS.

"And as ye go, preach, saying, The kingdom of Heaven is at hand."

QUARTERLY meeting for Dist. No. 1, N. Y. and Pa. T. and M. Society, will be held with the Olcott church, the second Sabbath and first-day in July. As Eld. S. B. Whitney is at Newfane with a tent, the meetings will probably be held in the tent.

R. F. COTTRELL.

Will Eld. Frisbie meet with the church at Bunker Hill, Mich., at their next quarterly meeting; or some one else if he cannot come?

HOLLIS CLARK, Clerk.

THERE will be a grove meeting held near the Waltz school-house, 6 miles east of Marshalltown and 3 miles north of LeGrand, Iowa, commencing July 12 and continuing over Sunday. Let there be a general rally at this meeting. Come, praying the Lord to meet with us.

M. M. KENNY.

THE quarterly meeting for Dist. No. 10 Iowa and Neb. T. and M. Society will be held in connection with the grove meeting east of Marshalltown. Come, brethren and sisters, let us make an effort to attend this meeting, as our camp-meeting is not held until fall. Let every Sabbath-school be represented at this meeting, that steps may be taken to organize a district Sabbath-school. Three or four of our preaching brethren will be present. Cannot Bro. Nicola be with us?

S. M. HOLLY, Director.

DIST. No. 3 of the Michigan T. and M. Society will hold its next quarterly meeting at Marshall, Mich., July 13 and 14. Eld. E. R. Jones will pitch a tent in Marshall a few days previous to the meeting, and a full attendance of the brethren in the district is desired.

I. A. OLMSTEAD, Director.

THE Lord willing, I will meet with the brethren and sisters at Hillsborough, Vernon county, Wis., July 6 and 7, 1878. There will be opportunity for baptism. I want all the scattered brethren and sisters to be present.

JOHN ATKINSON.

THERE will be a general meeting for the Sabbath-keepers of Oakland county at the tent in Birmingham, Mich., Sabbath, June 29, at 10:30 A. M. Let there be a general rally.

J. O. CORLISS.

WM. POTTER.

PROVIDENCE permitting I will meet with the brethren as follows:—

Bordoville (quarterly meeting), July 6, 7, Jericho (P. O. West Bolton, Vt.), "13, 14. Bristol (State T. and M. quarterly meeting), July 20, 21.

It is very much desired that every member of the Bordoville church should report himself or herself by personal presence or by letter, at the time of the quarterly meeting. To the entire membership throughout the State, let me say, Don't forget your quarterly reports. Be in time.

A. S. HUTCHINS.

QUARTERLY meeting for Dist. No. 7, New York and Pennsylvania T. and M. Society, at Brookfield, Madison county, N. Y., July 13 and 14, 1878.

J. Q. FOW.

QUARTERLY meeting of Dist. No. 3, Vt., at Johnson, July 13, 14. All members are requested to send in their reports in season.

M. H. WHEELER, Director.

QUARTERLY meeting of Dist. No. 5, Iowa and Nebraska T. and M. Society, at Monroe, July 13 and 14, 1878. We expect to see a good attendance at this meeting.

J. B. BENINGTON, Director.

QUARTERLY meeting of Dist. No. 3, Wis., at Mt. Hope, July 13, 14. ALMA DROUILLARD.

QUARTERLY meeting for Dist. No. 6, Iowa and Nebraska Tract Society, at Decatur City, Decatur Co., Iowa, July 13 and 14.

JAMES L. SYP, Director.

THERE will be a two-days' meeting at the Hoag school-house, in Lincoln, Isabella Co., Mich., five miles south of Mt. Pleasant, July 6 and 7. We hope to see every Sabbath-keeper in this county at this meeting. The brethren from Vernon and Sherman are especially invited. Meeting to commence Sabbath morning, at 10:30.

LUCTUS A. KELLOGG.

QUARTERLY meeting for Dist. No. 1, Kansas T. and M. Society, will be held July 13 and 14, 1878, at the Switzer school-house, on Marsh Creek, Jewell Co., 10 miles east and 4 miles north of Jewell Center, and 6 miles southeast of White Rock City. We expect Eld. J. Lamont. I want all the directors in this district to be at this meeting. Meeting to commence on Sabbath evening. All come prepared to stay over Sabbath and Sunday.

Librarians, see that your reports are made out at the church quarterly meeting.

REUBEN WORICK, Director.

T. AND M. quarterly meeting for Dist. No. 5, Mich., at Wright July 13 and 14.

J. S. WICKS, Director.

Business Department.

"Not Slothful in Business." Rom. 12:11.

OUR P. O. address, for the present, is Sabinsville Tioga Co., Pennsylvania.

M. C. WILCOX.

T. M. LANE.

OUR post-office address, for the present, will be Fairfield, Lenawee Co., Michigan.

JOHN COLLINS.

LIBBIE COLLINS.

Who?

WE received a communication June 20, from some friend of the cause desiring instruction regarding the tract and missionary work, being anxious to enter the list of workers. The letter is dated at Ashmore, Ill., June 17, the post-mark is Westfield, Ill., and the letter contains no signature. If the brother or sister sending it will write us again, and give the address, we shall be only too happy to give all requisite information.

For Sale.

WISHING to devote my time to the service of the Lord by laboring in the interest of present truth, I offer for sale block No. 25, in the town of Peru, Madison county, Iowa. There is a good dwelling house on the premises, with suitable outbuildings, fruit of vari-

ous kinds, ornamental shrubbery, &c. This is a good location for any person wishing to engage in the manufacture and repair of harnesses or boots and shoes. There is a small frame building on the premises well calculated for either purpose. I would further state, that there is a society of Sabbath-keepers living in the vicinity, who have a house of worship within a short distance of said property. School privileges are good. I will sell this property very cheap and on terms to suit the purchaser. For further particulars, inquire of W. D. McLaughlin, Sanitarium, Battle Creek, Mich.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW and HERALD to which the money received corresponds—which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, notice of the omission should be given.

\$2.00 EACH. Theo F Kendall 53-17, Lucy Harris 54-4, L Sheldon 53-22, Alida Brown 54-1, H Kenney 54-14, J F Carleton 53-25, Jennie Kennedy 51-8, J T Freeman 53-25, N Kling 53-25, J H Crawford 54-1, S P Loomis 54-1, C A Russell 54-1, H Perkins 54-1, Mrs Jane Dugan 53-25, Mrs Lucy S Addis 53-25, Mrs H L Henry 53-25, T J Sutherland 5-21, Mary King 54-1, Sarah A Simmons 54-1, Mabalanda Randles 54-7, Geo Hendry 54-1, John Stroup 53-16, Robert Ladlee 54-1, Robert Dewberry 54-1, Jennie L Wisner 53-18, Alvira Anderson 53-25, James Potter 53-25, Fred Hall 53-25, Wm E Morton 53-24, John Snow 54-1, E R Whitcomb 52-10, John Piepmeier 53-24, Morris Reed 53-25, Eliza Burbee 53-23, Margaret Veeder 53-23, H A Weston 54-1, James Hannon 53-25, Esther Upson 54-7, Martha Ashbaugh 53-25, H H Fisher 53-25, W H Bull 53-21, A A Fairfield 54-1, Joseph Porter 53-25, Elizabeth Kellogg 53-1, Alice I Cooper 54-1, Chas E Paul 54-1, Electa M Clark 55-1, Benj Lucas 54-1, N W Emery 54-1, Mary A Howe 54-13, Wm H Hafer 53-24.

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Books Sent by Mail.

Mr Ethan Lauphear 50c, Mr Charles Osborn \$1.00, J B Ross 9c, T N Kitten 65c, Miss Lizzie Hanchev 25c, Alonzo H Shottville 1.50, Mrs C M Thayer 1.00, Andrew Blake 25c, Miss Mary Christiansen 1.40, Wm J Garner 1.93, Calvin J Adams 25c, Peter H Clark 2.00, Mrs Frank Bell 25c, Thomas McDonough 25c, Hial Jackson 25c, J D Wilson 25c, Thomas Callahan 25c, Henry Roberts 25c, Jennie McDougall 25c, Mrs Charles Adams 25c, William D Krier 25c, Geo Wabz 25c, C D Farmer 25c, Mrs G C Dickinson 55c, Almeron Crownhart 4.05, W W Sharp 25c, John Sandford 52c, Charles Clark 50c, Mrs Julia Underwood 2.00, B A Wellman 1c, O Huff 75c, Isadore L Green 1.50, B S Walden 25c, A L Dawson 3.00, Mrs L E Orton 1.00, Arthur B Wilkes 15c, J Q Finch 25c, John Johnson 10c, Jens C Christianson 25c, Peter Anderson 1.00, Lewis Johnson 2.20, A W Bunyan 6c, Geo Hastrugs Jr 1.00, Hugh McHerry 1.00, T Ramsey 1.00, Pakhuskarl Anders Madsen 1.00, C A Lovell 3.71, Frank Saunders 2.50, Theo F Kendall 1.00, T Tollefsen 1.00, J M Richards 25c, Niels Larsen 25c, Rev William A Kingsbury 1.00, Frank Dexter 2.10, J R Blair 1.50, John W Wood 2.00, Mrs Mary E Raymond 10c, Hattie Parsons 1.00, Helen E Cowles 1.00, Mrs Mary C Velie 40c, Mrs Cyrena Lambertson 4c, G H Sanders 10c, A B Wilkes 2.71, S M Holly 20c, Mrs D Phillips 30c, E J Potter 3.04, E H Gates 8c, S H Lane 4.16, C L Boyd 8 86.

Books Sent by Express.

G H Gilbert \$3.10, Vegetarian Soc., R Bailey Walker, Manchester, Eng., 6.00, G I Butler 7.50, O A Olson 34.01.

Books Sent by Freight.

S M Holly \$9.98.

Cash Rec'd on Account.

J H Cook per Kan T and M Society \$9.85, H W Decker 50c, Ill Conf Fund per J F Trovillo 2.00, N Y T and M Society per B L Whitney 450.00, Ala T and M Society per J H Rogers 3.00, O A Olsen 4.95, S H Lane per A H Bartlett 3.50, S Osborn, per G K Owen 5.00.

Mich. Conf. Fund.

Bunker Hill per G P Bailey \$17.50, Newton per Bro. Stiles 17.00, Jackson per D R Palmer 19.00.

European Mission.

E R Whitcomb \$1.00, Mrs M A Sisley (deceased) 100.00, L E Orton for Italian Mission 1.00, Wm Lawton 1.00, Mary Armitage for Italian Mission 5.00, John McMillan for Italian Mission 10.00, Lucy Harris for Italian Mission 2.00, John W Wood 10.00.

Shares in S. D. A. P. Association.

John Sisley \$100.00.

Mich. T. & M. Society.

Dist 10, T J Sutherland \$3.00, Dist 8 per Milton Hall 1.00.

Danish Mission.

N Jensen and wife \$30.00, Lars Jensen 2.00, Mads Dueland 5.00, Hans Rasmussen 1.00.

The Thousand Dollar Fund.

To circulate Mrs E G White's books, J W Marsh \$5.00.